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**The Living Church**

March 6, 1955

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ANGLICANS—THE CHOSEN PEOPLE? P. 14.



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# The Living Church

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*A Weekly Record of the News, the Work,  
and the Thought of the Episcopal Church.*

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## Things to Come

MARCH						
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17	18	19	20	21	22	23
24	25	26	27	28	29	30

### March

6. Second Sunday in Lent. Southern Brazil council. Girl Scout Sunday.
13. Third Sunday in Lent.
14. Citizenship seminar, United Christian Youth movement, to 18th.
18. North Texas convocation, to 20th.
20. Fourth Sunday in Lent. "One Great Hour of Sharing," N.C.C.
25. Annunciation. Executive committee meeting, United Church Men, N.C.C., to 27th.
27. Passion Sunday.

### April

3. Palm Sunday
4. Monday before Easter
5. Tuesday before Easter
6. Wednesday before Easter
7. Maundy Thursday
8. Good Friday
9. Easter Even
10. Easter Day

## The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication.

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The Living Church



## Ways of Learning

BELOW are given some of the current devices which are proving successful in securing rich and active response from children. It will be noted that these are not so much *ways of teaching* (meaning the aggressive, planned approach of the teacher toward the pupils), but *ways of learning*, by which we mean that special opportunities are provided for pupils to have desirable educational experiences in their own way, with as much originality as possible.

It is necessary for the teacher to understand each method, and how to set up the conditions for it. But once set in motion, the teacher's part is to allow much freedom, to do as little steering as may be. No one device, to be sure, should be employed constantly. When first introduced, a new device may not catch on; but it will work better after the children are used to it. These are not gimmicks, not stunts. They have been tested in current use in our advanced classes, and will prove enjoyable wherever used with skill. They will truly start pupils learning.

1. Group Bible study. This is the latest for adult classes, but is applicable for the reading ages of children and youth with the following adaptation: Bibles in the hand of every one. Passage to be studied written on board. Form groups of three. (This makes from two to four groups in most classes. Three can talk readily, no one is left out.) All are to read the passage silently three times. When a pupil thinks he understands, he starts to tell the others in his group what he thinks it means. They compare notes. They have been asked to decide what is the most important idea or lesson in the passage. After about five minutes, the groups report. Teacher puts summary of ideas on board or pad. Class tries to decide on the main thought.

The teacher tries to stay out of it as much as possible, only suggesting a little when they are off the track. The central experience is that the Bible itself will speak to us if we let it. Teacher must not moralize, not try to force conclusions beyond the capacity of the class. What the pupils get will be theirs, and more truly learned than by the usual methods. Note that the passages chosen should *not* be stories, because their attention is more

apt to be called to the action than to meanings. Try some of St. Paul's words — yes, even for ten-year-olds. Thus: Ephes. 4:1-6; I Cor. 9:24-27; I Cor. 10:16-17; I John 4:7-11. But try it, and see if they do not enter into it more eagerly than by the old way of "reading 'round" one verse each.\*

2. Role Playing. This is easier than would seem, and the children will do it readily, once they are used to it. Just say, "Suppose we act this out. Helen be the mother, and John the boy who has just broken the window." Without even changing places, they can invent a few lines in character. The teacher "cuts" just before it drags, and asks two others to try it. Always there is deeper understanding then (or later) of the personal feelings and relations involved in any situation — Biblical or modern. By this learning may be started.

3. Problem-facing. A carefully designed story is told, ending with the call for some decision — "What do you think he did?"

4. Opinion Probing. In this, the teacher plays a more active part by proposing that the class try to find out what its members think about a certain subject — say, stealing, conscience, family quarrels, allowances, fighting, home work, fear. The teacher probes for the honest opinions of each, without praise or blame. Then the clincher: "Why do you think so? Can you remember who taught you that? Why do some people differ from you?"

Probing is a preliminary stage, not final, but they are learning from each other by honest self-expression. Imperfect standards will be corrected later.

5. Sharing an Experience. They have recently seen a Confirmation, a Baptism, had a trip to the altar, organ, or lectern. Now they compare notes, ask questions, create a common mind out of the experience. The teacher adds just enough to clear up misunderstandings.

There are other ways of learning, but unless the teacher arranges that such situations be provided, learning — that is, original response — will not take place very often. Create these learning situations as often as you can.

\*For help in this method, get *Discovering Our Bible*, by Susanne De Dietrich, Source Publishers, Nashville. A most helpful little book.

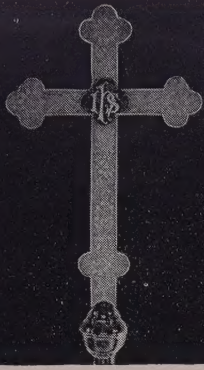


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GROWING OLD has become one of the hardest jobs a man or woman can tackle in modern America. It has probably never been easy to grow old successfully, but in a world where success is measured by an unyielding standard of activity and productivity and most easily recognized by the dollar sign, anyone who is unfortunate enough to live past his productive years has to learn to be a failure.

CHRISTIANITY, which ought to know and preach a more meaningful standard of success, often falls into the trap of accepting the standards of the world around it. What are you taking on for Lent? If your rule is full of additional activities, no matter how "religious" or "spiritual" they are, it is the precise opposite of the rule adopted by our Lord when He went into the wilderness and for forty days saw no one, said nothing, did nothing, and took the bare minimum of food and drink.

PERHAPS it would be a good thing if we made Lent a training ground for old age, and spent forty days making constructive use of the opportunities to do nothing that will stretch endlessly before us in our declining years.

WHAT ARE the uses of loneliness, silence, inactivity? When the door to the world is closed, is there any door that opens inward, and where does it lead? For the moment, don't think about the other people who are, or will be, your responsibility. If you are 18, or 28, or 38, or 48, the time has already arrived to think of your own old age. Is there anything you have, or anything you are, that will still be a contribution to the joy of the universe when you are 88?

POVERTY, chastity, and obedience — these are the three "counsels of perfection" which characterize the discipline of the religious orders. The Gospels commend them to us without making them a requirement for everyone. But if we live long enough, "perfection" is thrust upon us by the sheer attrition of time. The pity of it is that we may not recognize it for what it is.

WEALTH, love, and authority — aren't these the things that make life worth living? Our upbringing, our education, our business activities, and our personal associations are all based on the implicit assumption that the good life is the life which provides everybody a fair share of these three things. If they are ruled out of the picture, what is left?

ISN'T it true that even our idea of the highest possible virtue, the greatest personal achievement, is for a man to sacrifice his own stake in these things so that his fellowmen may have possessions, pleasure, and power?

THUS, Lent is naturally meaningless (or nearly meaningless) to us. We cannot understand how "giving up" has any value unless it is the means of "taking on" something either for ourselves

or for our fellowmen. Similarly, contemplative religious orders — those that do not teach or evangelize or engage in extensive works of mercy — strike us as simply incomprehensible and unnecessary. And old age appears to us to be an awkward in-between achievement of the medical profession, which has learned how to keep us alive but has not yet learned how to keep us young.

BUT the example of Christ and the teaching of the Church set a different goal before us — not another "ivity," something else to do, but the task of being itself, which is the contemplation of God. This work can call forth all the intellectual energies and subtleties of a Thomas Aquinas; or it can be done with the simplicity of the old French peasant who explained to his pastor, "I am looking into the face of Jesus Christ and He is looking at me."

WHAT DOES contemplation *do*? What does it accomplish? The masters in this realm tell us that this is a rather comical question. The whole creation, with its flaming galaxies, its pulsing forces, the winds and the tides, the rocks and the rivers — all this is a sort of side-effect, an overflow, a skimming off of the contemplation of the Father by the Son, of the Son by the Father, in the unity of the Holy Ghost.

THE ANTS march about our houses picking up the crumbs and scraps which we have carelessly allowed to fall within their reach. To the ants, the purpose of human beings and of houses is the crumbs. Similarly, the cosmos we know is simply the crumbs of the divine economy. A super-ant, a rational ant — an aged one, perhaps, with nothing else to do — might look at the face of a human being and learn a truth that leaves him an ant indeed, but an ant that has discovered something amazing about the universe: that human beings are an end in themselves. And, on the basis of this knowledge, he might even increase his fellow-ants' wisdom as to the causes and purposes and availability of crumbs.

THE INCARNATE LORD brings us the news that we ants are loved by the divine maker of crumbs, who does not regard us superciliously as we regard ants. But objectively speaking, we are unnecessary and, in a sense, accidental; we are a by-product of the contemplation of God by God, and the crowning fact about our humanity is that we, too, are destined to contemplation of the same glory that tossed off the universe as a by-product of the main business of eternity.

IS IT impractical for ants to have such ideas? Should they rather be busy with the crumbs and the filling of their larders? The answer to that is that a time will come when we take more from the larder than we can possibly put into it; if practicality is really the purpose of life, we can be sure that we shall enter the hell of uselessness before we die.

PETER DAY.



# LETTERS

*When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.*

## Duly Qualified

In the editorial "Choosing a Rector" [L. C., February 6th], you cause much confusion by seeming to set "custom" and "law" together as of equal authority, and by misstating the function of the parish vestry. How can you say that the vestry is not a "secular authority," when it holds possession of all the physical property and real estate of the parish, makes the financial budget, determines parish salaries, collects for and receives and disburses the funds for the support of its work? The parish vestry is the temporal head of the Church in the parish, just as the annual diocesan convention is the temporal head of the Church in the diocese. A rector is elected by the temporal authority of the parish and a bishop is elected by the temporal authority of the diocese. In this we carry on the custom which has been the rule of the Church of England for hundreds of years: the "patron" who owns the advowson appoints the rector, and the King, as temporal head of the Church, appoints the bishops. This right of the vestry of a self-supporting parish in the Protestant Episcopal Church to elect the rector has come down from the colonial period. It was established in Virginia as the first English colony in America, not only by the law of the colony, but also by the decision of the Attorney-General of England, Sir Edward Northey, in the year 1703. The question was officially referred to him by the Governor of Virginia. In his decision he wrote:

"I am of opinion: the advowson and right of presentation to the churches is subject to the law of England (there being no express law of the Plantation made further concerning the same). Therefore when the Parishioners present their Clerk, and he is inducted by the Governor (who is to, and must, induct the presentation of the Parishioners), the incumbent is in for life, and cannot be displaced by Parishioners." (See William Steens Perry's *Historical Papers Relating to the History of the Church in Virginia*, p. 126-7.)

This continued the law in Virginia, and was adopted elsewhere in parishes after they had become self-supporting; and it was taken over in principle into the dioceses of the Protestant Episcopal Church after 1783, and is today the general law of the Church.

Sir Edward Northey's opinion closes with the following statement: "By the laws above stated in this case, no minister is to officiate as such till he hath shown to the Governor he is qualified according as the said Act for Induction directs."

The "Act for Induction" to which he referred read: "No minister to be admitted to officiate in this country but such shall produce to the Governor a Testimonial that he hath received his ordination from some Bishop in England, and shall then subscribe to be conformable to the orders and constitutions of the Church of England, and the laws there established, upon which the Governor is

requested to induct the said minister into any parish that shall make presentation of him." (See Henning's *Statutes at Large*, 11:44.)

Our present-day canon carries out the provision set in the colonial law. What is set forth in that early law as being required to make a clergyman "duly qualified" to serve as rector of a parish was Anglican ordination, and promise to obey the laws of the Church. That might properly include today evidence that he had "for three years past" been living in obedience to the laws of Church and of State, and had done no adverse act for which he might be brought to ecclesiastical trial.

A bishop who should go beyond these requirements to establish, either out of his own conscience or his own will further requirements, would seem to be treading upon very unsafe ground, infringing upon the rights of the laity within the Church, and breaking the law that has been fundamental since we became a national Church—that the parishioners of a parish, acting through the vestry, as their elected representatives, have the right to select their own rector.

(Rev.) G. MACLAREN BRYDON  
Historiographer, Diocese of Virginia  
Richmond, Va.

## Editor's Comment:

The vestry is, of course, a "temporal" authority, but it is not a secular authority because the Church dictates the requirements for its parishes and vestries and supervises their acts. Dr. Brydon is quite right in pointing out that the narrow interpretation which he places on the word "qualified" depends on the continuity of American with English canon law. But, as Mr.\* Dykman points out in the Annotated Constitution and Canons, one of the first things the post-Revolutionary Church did was to provide the Church with a means to supervise and "confirm or reject" a parish's choice of a rector (Canon 17 of 1789). The question at issue is the extent and degree of that supervision.

Much confusion has arisen in the Church press from supposed rebuttals of Mr. Dykman's argument which were actually rebuttals of the argument of the original annotator, Dr. White. Mr. Dykman, on the contrary, notes: "While the present editor agrees completely with [Dr. White's] conclusion, he can find no basis for it in English ecclesiastical law from which it seems on the contrary a departure. . . . The American Church took the earliest opportunities to return to older and sounder rules."

Dr. Brydon's scholarly comments

\*Col. Jackson A. Dykman, D.C.L., is a "Dr." as well as the others. We refer to him as "Mr." because this seems to be the customary usage among doctors of law.

will help to remind Evangelical Churchmen that their heritage also stems from English ecclesiastical laws and usages. (We are unrepentant about regarding law and custom as Siamese twins).

The decisions of secular courts bearing on this point serve at the very least to demonstrate our editorial insistence that the secular courts will refuse to declare a dissatisfied bishop satisfied; and the American cases we have seen quoted generally give a broader meaning to the word "qualified" than the English sense of "canonically qualified."

## Convention Deputy

Without intending to detract from the honor given to Dr. R. O. Lanier in being elected an alternate deputy to General Convention [L. C., February 6th], it seems that the diocese of Texas stole a march on the whole American Church when the Rev. Thomas W. Cain, a colored priest of Houston, was elected a clerical deputy to the 1889 General Convention. (He lost his life in the Galveston flood.)

In that Convention three Negroes were members: Bishop Ferguson and the Rev. Paulus Moort from Liberia, and the deputy from Texas.

This seems interesting in the present turmoil.

Authority for the above information is the *History of the Afro-American Group of the Episcopal Church*, by the late Dr. George Freeman Bragg.

(Rev.) G. A. STAMS  
Rector, St. Philip's Church  
Grand Rapids, Mich.

## Okinawa

I was glad to see the story and picture of the new Okinawa church [L. C., February 6th]. THE LIVING CHURCH has been good about featuring this recently-established field. That is as it should be—Okinawa is the first new foreign mission field since Bishop Brent went to the Philippines in 1901; 50 years, for the Okinawa mission began in 1951. It was set up by the General Convention in 1949, but took time to take root.

Only one thing wrong with the news item: you did not mention the head of the mission, the Rev. Canon Wm. C. Heffner! He and I went out together, and we shared our fortunes for three years. My prayer is that the Okinawa mission becomes a missionary district, and that Bill Heffner will be the first missionary bishop. The Bishop of Honolulu has the episcopal oversight at present, but 5000 miles of long-distance oversight must be a strain.

The members of General Convention in Honolulu this Fall will probably have a chance to see Canon Heffner, and I hope their conclusion is the one I have expressed.

(Rev.) NORMAN B. GODFREY  
Rector, St. Peter's Church  
Bennington, Vt.



## ARMED FORCES

## West Point Chaplains

Brigadier General Edwin J. Messenger, Commandant of Cadets at the U.S. Military Academy, has attempted to clarify the chaplain situation at West Point. He has labeled as "erroneous" some of the views held. Several Non-Roman communions have requested that the religious ministry at West Point be brought under the Army Chaplaincy Corps, and have claimed that only Episcopal clergymen were assigned to the Protestant Cadet Chapel.

It has also been urged that Congress repeal legislation passed in 1896 stipulating that spiritual services at the academy are to be provided by a civilian rather than a military chaplain.

Defending the civilian chaplaincy for West Point, General Messenger, chairman of the Cadet Religious Welfare Board, stressed that every other contact of the cadets is with men in uniform as "this constant presence of military authority is a necessary part of instilling respect for and pride in the service."

Since many of the young men had never before been away from home, he said, it was felt that they should have available for counsel and guidance a person not vested with military rank.

Turning to the charge that only Episcopal clergymen are assigned to the Protestant Cadet Chapel, General Messenger admitted that the appointments "have long been from the Episcopal Church." But he emphasized that no "policy" determined the appointments. Chaplains were chosen on the basis of qualifications only, he said.

In the selection of the last two chaplains, he added, "serious consideration was given to men of other denominations and they either did not measure up as well to the spiritual qualifications of leadership which we sought, or they voluntarily declined consideration for personal reasons."

He added that the eight-man board which recommended the present chaplain was composed of representatives of the Presbyterian, Episcopal, Methodist and Lutheran Churches, and included one "Protestant — no preference." The majority, he said, were not Episcopalians.

Gen. Messenger explained that the



BISHOP EMRICH  
*Not casually or lightly.*

services at the Cadet Chapel are non-denominational and that the current chaplain is assisted by a Presbyterian. He said a broad program of guest preachers brings to the Cadet Chapel pulpit each month members of all principal Protestant Churches.

Gen. Messenger is a member of the United Lutheran Church in America and is affiliated with the Lutheran Church of the Redeemer at Kingston, N. Y. [RNS]

## WORSHIP

## Evening Communion

In a recent pastoral letter, Bishop Emrich of the diocese of Michigan recommended the use of evening services of Holy Communion on Saints' Days.<sup>1</sup>

"Consider the whole matter of our Saints' Days. If we continue in the way we are going, it is clear that fewer and fewer people will celebrate them. Why? Because most parishes hold their celebration of Saints' Days at eight, nine, or ten o'clock on a weekday morning when very few people can attend. The typical congregation of a weekday celebration of a Saint's Day is a handful of women. If this practice continues, the culture of America will continue to push our celebration of Saints' Days completely out of the lives

of our people. It is up to the Church to do some profound and careful thinking because the whole purpose of our Church life is to lead people to God and to conform them to the Gospel to them.

"I was, therefore, very much pleased when the vicar of one of our missions requested that I permit him to have a Saint's Day celebration of the Holy Communion on a weeknight, following the example of the early Church, followed by a parish supper. This experiment was an immediate success, and in the fellowship of the mission a sizeable congregation met to hear the meaning of the Saint's life and to commune with their Lord. Faced by the sad facts of our culture, and following that example, I gave special permission to the Cathedral to do the same, and they, too, had a most heartening experience.

"I would like to suggest the following principles which should govern evening Communion:

"(1) The service should always be a special service, never entered into, of course, casually or lightly. It should be announced as a special service, and the people should be asked to carefully prepare for it.

"(2) It should, of course, always precede and never follow a church supper.

"(3) A brief talk on the life of a Saint should be given either at the service or afterward in the parish hall.

"I hope that no priest in this diocese will thoughtlessly permit our Saints' Days to be neglected, and that you will join with me in realizing that special evening Communion services are designed to further the faith once delivered to the Saints. How else do we preserve for our own people the precious heritage of our Saints' Days?

"I want it clearly understood that the evening Communion service is held at the request and follows, of course, a widespread tradition of the Anglican Communion in both England and Canada."

## MINISTRY

## Death of Dr. McGregor

The Rev. Daniel A. McGregor, former executive secretary of the division of religious education of National Council, died February 20th of a heart attack near his home in New Rochelle, N. Y. He was 73.

Dr. McGregor was born in Ottawa, Can. As a young man he went to India as a missionary for the YMCA for five years and taught at Ewing Christian College, which he helped establish there.

TUNING IN: ¶The 20 or so saints' days specifically provided in Prayer Book with proper lessons for Morning and Evening Prayer (p. xliv) and Collect, Epistle, and Gospel for Holy Communion (pp. 226f) all commemorate New Testament

worthies. But a Collect (with Epistle and Gospel) for "Saint's Day" (name to be inserted) is provided (p. 258) primarily, it would seem, for non-Biblical saints to whom Episcopal churches are in fact dedicated (p. xlii).



ordained in 1922, Dr. McGregor was in charge of Holy Cross Immanuel Mission in Chicago until 1925. He then served as rector of St. Mark's Church, Glen Ellyn, Ill., until 1929, while studying at the University of Chicago and at Seabury Western. From 1929 to 1933 he was professor of dogmatic theology at Western Theological Seminary. He has lectured at the College of Preachers and is reported to have conducted missions or preached in every diocese in the United States. He was considered one of the leading theologians in the country.

From 1933 to 1946 Dr. McGregor was with National Council as executive secretary of the division of religious education. From 1947 to 1949 he served as visiting professor of theology at the University of the South. Retired in 1949, he has been serving as associate of Trinity Church in New Rochelle, and, since last November, as locum tenens of St. Paul's Church, Ossining, N. Y. He was on his way to St. Paul's in his car when struck with the heart attack from which he died.

Dr. McGregor is survived by his wife, Bella Tomkins McGregor; a son, the Rev. Robert Foster McGregor, rector of St. Stephen's Church, Oak Ridge, Tenn.; a daughter, Mrs. William M. Weber, wife of the rector of All Saints' Church, Littleton, N. H., three grandchildren, three sisters, and three brothers.

## NATIONAL COUNCIL

### Great Opportunities

By ELIZABETH McCracken

As usual at the annual meeting of National Council, the presentation and adoption of the budget was of primary interest and importance. P. Blair Lee of Pennsylvania presented the report of the Department of Finance, substituting for James Garfield of Massachusetts, absent because of illness. After the unanimous vote for the budget of \$5,837,966, an increase of \$108,525 over the budget for 1954, the Presiding Bishop made a significant speech, saying earnestly:

"It took the Church a long time to recover from the depression. There were complaints when we used undesignated legacies to balance the budget, as we had to do. In 1945 or 1946 the time came when we could balance the budget without using undesignated legacies. Yet, even then, we had to turn to those legacies. In 1948 we decided to use nothing from undesignated legacies for the budget except in emergencies. Now, we have \$1,000,000 in reserve in those legacies. And now we have

great opportunities; and we hope that we can use from this reserve to meet certain vital needs and opportunities."

The matter was put out to the vote and unanimously passed. Whereupon Bishop Sherrill said:

"This is a very happy moment. It means that we must be cautious. Yet we can use these capital funds. Another considerable undesignated legacy is coming in soon."

H. M. Addinsell, Treasurer of National Council, then moved that what is known as the China Fund be added to undesignated legacies. This was approved.

The expanding budget is made possible by the greater number of dioceses and missionary districts meeting or over-subscribing their quotas. In 1954, 98 of 99 met expectations. Largest items in the budget are \$2,273,796 for the Overseas Department and \$1,376,660 for the Home Department.

### Builders for Christ

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, gave a report on the Builders for Christ campaign; \$3,808,365.87 had



REV. JOHN MIDWORTH  
The "why" of missions.

been pledged, an increase of \$373,455.43 over the amount reported in December. To date, \$2,624,917.38, in cash has come in. Bishop Hobson said:

"We shall be over the top with the whole \$4,150,000 by the time of General Convention if all pay. I want to express to the Church through National Council our appreciation to all who have worked and are working to meet or to pass quotas."

**TUNING IN:** Campaign entitled **Builders for Christ** is a capital funds drive that got under way early in 1954, goal of which was to raise \$4,150,000 (or more) to meet urgent capital needs of the Episcopal Church at home and abroad. Of these,

the Church's theological seminaries were to be given priority, (allocation of \$2,000,000), with \$1,225,000 for overseas, \$800,000 for home missions, and \$125,000 for campaign expenses. Actual canvassing began last May.

## Christian Education

The Rev. Dr. David R. Hunter, director of the Department of Christian Education, began his report by unfolding a huge sheet of printed paper, and saying:

"I should like to show you the 'newness' of the 'New Curriculum' by letting you see the Fourth Grade Reader in this shape. It will have four colors. All the manuscripts for the courses coming out this year are ready. We hope to have the courses ready to show you at the April meeting, a few days before publication date in early May."

Calling upon the Rev. John B. Midworth, executive secretary of the Adult Division of the Department, Dr. Hunter took the moment while Mr. Midworth came forward, to say:

"The Adult Division has to deal with basic missionary ignorance. A police sergeant to whom Paul and Silas were mentioned asked: 'Paul who?' [laughter.] There are actually many as ignorant of our great missionary objective as that man was of our first great missionary."

Mr. Midworth outlined the task and objectives of the Adult Division, saying in part:

"A staff committee on Missionary Education has been established, made up of the directors or their deputies of every department of National Council who have a particular concern for this field, with the executive secretary of the Adult Division as convener. The committee took upon itself as its first task the effort to make a distinction between missionary education and missionary information. *Missionary education* was defined as stimulating, assisting, and encouraging an acceptance of the Christian imperative, giving insights which will find their completion in expression through the lives of people and the Church. *Missionary information* was defined as the provision of facts in a setting which will encourage action on the basis of those facts. It was recognized that missionary information and missionary education are essential and complementary parts of the same process.

"It was the conviction of this group that whereas the Church has spent much effort in the production and dissemination of information and data concerning the missionary work of the Church and the needs of people in missionary areas, it has not been nearly as effective in helping persons to understand the 'why' of missions. One of the responsibilities of this committee, therefore, is to meet this need of providing sound missionary education resources which will be available to the whole Church.

"In order that these materials may be soundly produced and soundly used, the



committee has undertaken another task of providing for the Church a statement in the form of a book, setting forth the basic theology of missions, showing the mission of the Church to be an expression of the Church's vocation—an expression of the Church being the Church. On the basis of these principles, educational and informational resources will be developed to assist the Church in deepening its understanding of the missionary impact which is now being carried on both in the whole scope of its life, as well as in specific areas."

The discussion which immediately followed was on a matter of publication procedure. The Rev. George M. Alexander of Upper South Carolina, opened it when he said:

"I should like to see the material of the Department before it goes to press; I mean before it comes off the press."

Dr Hunter replied:

"I thought that was delegated to the Curriculum Division."

The Rev. Dr. Matthew M. Warren of New Hampshire took the floor to say:

"We may be able to do that in time. It would not be possible with the present units. Perhaps we might with the next set of units. I see no reason why not. We have to meet certain dates; also to allow time for rewriting, etc. If we should add another step to the 14 already in use, it would mean more [human] machinery."

Dr. Hunter said:

"We will circularize National Council members, and send the material to all who express a wish to see it, when we send it to Curriculum Division members."

The Presiding Bishop made a most important editorial point here, when he said:

"Members of National Council might feel that their suggestions, after seeing the material, [in mimeographed form] must be considered. They should have the material on the ground of being interested in it; not as being responsible for it. We have the best staff I know of [the Curriculum Division]. If they can't produce a curriculum, no one can. I should not be willing to have this plan we are discussing carried out, if National Council members thought they could do more than simply make suggestions."

Dr. Hunter said cordially:

"We should want you to be familiar with all our material; and will gladly send you manuscript copies if you wish."

The Ven. Arthur O. Phinney, archdeacon of the Lowell Archdeaconry in the diocese of Massachusetts, on loan to National Council as consultant on camps and conferences, to the Department of Christian Education, made his report next. He had spent two and one half months investigating the situation as to

camps and conferences in 74 dioceses.

In recommending 1956 budget provision for service to camps and conferences, Archdeacon Phinney suggested the following:

"(1) Formulation of a basic philosophy of camps and conferences and patterns of organizational structure for different types of camps and conferences: family, adult, youth, children, day camps, work camps, etc. (2) Formulation of minimum standards of administration, programming, and leadership training. (3) Publication of program guides which will integrate camp programs with the total parish and diocesan educational program. (4) Gathering of resource material and building up of files of pertinent data for use in such areas as camp sites, buildings, facilities, health, sanitation, administration, etc."

## Probationary Duty

Bishop Louttit of South Florida made his report as chairman of the Armed Forces Division, with an informal account of various activities of the division, saying:

"I should like to speak of one or two things that we are doing for chaplains. We pay their Church Pension premiums, since they do not get pensions from the Army except when on active duty. We have held retreats and spiritual conferences for chaplains. Then, we are working on the problem of making home parishes realize and do their duty of keeping in touch with the men on duty. The Woman's Auxiliary are ready to do this; but the ladies do not write the sort of letters the men like to get [laughter]. So we must get more men to write."

Bishop Louttit then turned to the need of more chaplains, saying:

"We need more chaplains. There is a demand for Episcopal chaplains. Other Churches ask for them. But, as it is, not all of our 105 chaplains are with the men in the field. Some have been promoted to staff positions. Let me say here that it is utter rot that Episcopal chaplains 'abandon the priesthood' when obliged to serve in an inter-Church capacity."

"Chaplain Plumb [the Rev. Robert J. Plumb, executive secretary of the Armed Forces Division] and I are visiting seminaries. The deans welcome us; and the seminarians come to us and say: 'I never thought of being a chaplain myself!' The men get the idea that they will be under an authority that they will not be under. We explain that only the Chief-of-Chaplains and the Commandant have any control over them."

"Men in seminaries may go on probationary duty, in summer, with the rank of second lieutenant, or ensign, and get credit at their seminaries for their chaplain duty, as clinical training. We don't want any chaplain who does not want to serve. We now allow a regular chaplaincy after one year from graduation from the seminary. We don't put pressure on men. Also, excellent men, doing a fine job where

they are in parishes, etc., are not always the men to choose as chaplains. It is not a job for any and every man."

When Bishop Louttit ended his report, Bishop Gray of Connecticut asked a question which other Council members said had been in their own minds:

"How can these seminarians be appointed chaplains, if not yet ordained?"

Bishop Louttit answered that the Church must grant approval, regarding the status of the seminarians as probationary. Their work as chaplains is the same category as their other "summer work," which is often similar to some of the work they will do later as deacons. It is such work as even a layman might do.

## Place of Reference

Bishop Horstick of Eau Claire, chairman of the Advisory Committee of Town and Country of the National Council, held the attention of the Council with his first report. Bishop Horstick said:

"This Advisory Committee is valuable because it provides a place of reference for those who know different phases of town and country work. Our rural training program has six aims. (1) It provides a ministry and the Sacraments to Church people in rural areas, open country, and small towns. This is a tremendous field. More than one half of the population of the United States is in this field. (2) It provides continuous Christian education for country Churchpeople. (3) It seeks to win the unchurched. (4) It discovers the extent of organized Church work and seeks to strengthen it. (5) It cooperates with other communions to improve community life. (6) It awakens the clergy to the opportunities in rural work. Already it has developed a sense of vocation for work in rural fields. Less and less do we hear of clergy waiting to get away from country to city. We are tied in with the seminaries, whose students get credits for Roanridge work. There is no feeling any longer that a man serving in a small town or the country is a forgotten man. These men are doing work that is recognized as of the first importance and they know this."

## Endowment Fund

The Rev. Dr. William G. Wright, director of the Home Department, offered a resolution, asking that the \$72,000 allocated to St. Augustine's College, Raleigh, N. C., from Builder for Christ for the erection of a men's dormitory, be added instead to the endowment fund of that college. Money for the dormitory has been secured from outside gifts. It is extremely important to raise the endowment fund up to \$300,000, or St. Augustine's runs the risk of losing its A rating. Dr. Wright's resolution was unanimously adopted.



## Seabury Press Preview

Leon McCauley, manager of the Seabury Press, announced that a "brochure preview" of the courses in the Seabury Press, to be published in May, will be sent to every parish, with an offer of a sample kit of the materials at a cost of \$10, or a 10% discount on the regular price of \$10.

## World Relief and Church Cooperation

The Rev. Almon R. Pepper, director of the Department of Christian Social Relations, made the report on World Relief and Church Cooperation. He stated that 640 refugee families have been re-settled in the past year in the United States by Episcopalians, 200 more than by any other Church participating in Church World Service. During 1954 the committee distributed a total of \$437,445.99 for refugee and emergency relief, overseas scholarships, and interchurch aid throughout the world. Most of this money came out of the annual budget of the Church, but this was supplemented by individual contributions to the Presiding Bishop's Fund for World Relief, in the amount of \$54,079.22 in 1954.

The largest single allocation was \$5,000 for the World Council of Churches' service to refugees and immigrants in Europe and Asia. Among the other allocations were grants for emergency training and relief in Eastern Orthodox Churches in Greece, Western and Eastern Europe; reconstruction and relief for Old Catholic Churches in Germany, Austria, Holland, and Switzerland; and similar aid to other Churches in India, Southeast Asia, and the Mediterranean area.

## For Better Understanding

Bishop Scaife of Western New York reported for the Committee on Ecumenical Relations. An especially important action taken by the Committee was the appointment of a sub-committee to establish closer relations with the Church of England and its work in this field, "in order to understand them and have them understand us better." The sub-committee consists of Bishop Block of California, Bishop Donegan of New York, the Rev. James W. Kennedy, and Clifford P. Morehouse.

## Gifts and Loans

Bishop Block of California, chairman of the Overseas Department, announced that an anonymous gift had made possible the erection of a Science Hall at Cuttington College, in Suakoko, Liberia. Two loans also were reported. These were \$3,500 to the Bishop of the Pana-

ma Canal Zone for the purchase, repair, and improvement of several cottages to serve as staff dwellings and office space; and \$10,000, also to the Bishop of the Panama Canal Zone, for the building of a rectory at Camp Coiner.

## Help for Far East

The report on the Good Friday Offering aroused keen interest. In 1954, the offering amounted to \$73,125.60. With the sum remaining from the 1953 Offering, the amount of \$82,425.14 was in hand for Church projects in the Near East.

Bishop Bentley, vice-president of the Council and director of the Overseas Department, gave a detailed account of the grants made. The Jerusalem and Near East Mission received \$18,000 in 1954. The Joint Commission on Assistance to the Eastern Orthodox Churches received \$10,968.84. By a mandate of General Convention, these two projects must always be included in the grants made from the offering.

Other grants were \$12,000 for the relief program of the Bishop in Jerusalem; \$15,000 for the relief program of the National Council of Churches; and \$6,000 for the Arab relief work of the World Council of Churches. Full support of the work of the Rev. Pitts S. Willand, on the staff of the Bishop in Jerusalem, amounting to \$8,906.30 was granted. Still other projects were \$500 for the Committee on the Christian Approach to the Jews, and \$2,000 each for the Bishop of Iran and the Committee on World Literacy and Christian Literature.

## Travel Expenses

There was some discussion of the responsibility of travel expenses to General Convention of Council members who may be deputies from their dioceses. The following resolution, presented by Bishop Gray of Connecticut, was adopted:

*"Resolved, That travel expenses for members of National Council who are also deputies to the 1955 General Convention shall be provided on the basis of*

*differences (where required to make up a deficit) between the amount provided for the deputies of their respective dioceses and the actual minimum required."*

The travel is to be understood as tourist accommodation and the extent of the responsibility of National Council to cover only the time of the Council meeting in Honolulu, which is only one day, September 3d, in addition to travel.

## Pensions

The Very Rev. Clarence R. Haden, Jr., of West Missouri, startled the Council when he took the floor just before the adjournment of the Council meeting, to deliver a message from the Synod of the Southwest, saying:

"At its recent meeting, the Synod passed two resolutions. The first was to the effect that the pensions of the Church Pension Fund are now insufficient, and therefore, a study should be made of the El Paso Plan, presented and discussed at the General Convention of 1949, but with no action taken. The second resolution was that the El Paso Plan should again be brought to the attention of the Church. I was instructed by the Synod to present the matter to the National Council. The Church Pension Fund is a part of General Convention, and reports to General Convention, not to National Council. Between the Church Pension Plan and the El Paso Plan there is a difference: the Church Pension Fund assures fixed pensions. With the El Paso Plan, they would fluctuate. I now present the motion of the Synod that a study should be made by the Church Pension Fund of the El Paso Plan."

There was a prolonged silence. Then, the Presiding Bishop said decidedly:

"It is not the business of National Council but of the Church Pension Fund. Any action taken here would look like a reflection on the Church Pension Fund. They have a board of trustees unsurpassed anywhere. Bishop Washburn is president. Bishop Hart is one of the vice-presidents. Mr. Robert Worthington is treasurer. The board has on it some of the other leading clergy and laymen of the Church. I personally should be unwilling to be associated with what might look like a reflection. The Church Pension Fund has the distinction of the fact that its premiums have always been fully paid, without fail. I cannot approve of National Council doing what is suggested."

The Rev. George M. Alexander of Upper South Carolina, the only other speaker, said:

"The motion is out of order. I move that it be laid on the table."

This was seconded and unanimously voted.

[A brief report of additional Council activity will be published in next week's issue].

## The Cover

The date of this issue, March 6th, is Girl Scout Sunday. The picture shows the Rev. Alfred R. Malone, rector of St. John's, Mason City, Iowa, greeting Brownie Scouts arriving at the church for services on Girl Scout Sunday last year.



## SOUTH AFRICA

### No RSV

The bishops of South Africa have refused in synod to sanction the use of the Revised Standard Version<sup>¶</sup> of the Bible in divine service. This action has called forth a protest from the dean of George, the Very Rev. F. Synge.

### Ordinations

The total number ordained in the Church of the Province of South Africa for the past year was 62, an increase of nine over the previous highest figure. The racial distribution was Africans 36, Europeans 25, colored (i.e., mixed blood) one.

## PHILIPPINES

### Gifts

Mrs. Charlotte E. Heilbroun, one time long resident in the Philippines, and generous friend of the Church and Filipino people, has given \$48,000 to three Church institutions: \$35,000 to the work of St. Luke's Hospital, \$10,000 to Brent School, and \$3,000 to Holy Trinity Parish, Manila.

These gifts are added to Mrs. Heilbroun's many former gifts.

## AFRICA

### Archbishop's Tour

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, will go deep into the Kikuyu Reserve, jungle stamping ground of the Mau Mau terrorists, during his African tour this spring. He will visit Fort Hall, a village 50 miles from Nairobi.

Principal purpose of the tour is to preside at the inauguration of the new Province of Central Africa to be made up of the Diocese of Mashonaland and Matabeleland, formerly in the Province of South Africa, and the Dioceses of Northern Rhodesia and Nyasaland, now in the Province of East Africa.

Dr. Fisher is scheduled to arrive at Capetown, South Africa, on April 7th by ship from England. After a week's tour of the South African dioceses, he will come to Livingstone, Northern Rhodesia, April 13th for a visit to the Northern Rhodesia and Nyasaland dioceses before going to Salisbury, Southern Rhodesia, where ceremonies inaugurating the new province will be held

in St. Mary's and All Saints' Cathedral on May 8th.

Four days later, the Primate will fly to Entebbe, Uganda, on the shore of Lake Victoria for a visit to the Uganda Diocese during which he will preside at the consecration in St. Paul's Cathedral at Namirembe, near Kampala, of four native African priests as assistant bishops.

On May 16th, Dr. Fisher will be met at Nairobi by Dr. Leonard J. Beecher, Bishop of Mombasa, and then will go to Limuru, a picturesque highland area near there, to visit the principal of the Limuru Girls' School.

Two days later, the Primate will make his trip to Fort Hall in the Kikuyuland jungle, returning to Nairobi the same evening to preach at All Saints' Cathedral.

He will celebrate Holy Communion at the Cathedral the next morning, Ascension Day, and leave by plane that afternoon for England. Mrs. Fisher will accompany him on the tour.

[RNS]

## ENGLAND

### Knight of the Grand Cross

Queen Elizabeth II honored Dr. Cyril Forster Garbett, the Archbishop of York, on his 80th birthday by appointing him a Knight of the Grand Cross of the Royal Victorian Order.

Knight of the Grand Cross is the highest of five classes of the Royal Victorian Order instituted by Queen Victoria. The award is made to those "who have rendered extraordinary or important or personal service to the sovereign and merit royal favor."

Dr. Fisher, Archbishop of Canterbury, was similarly honored in 1953 as were two of his predecessors, the late Dr. Cosmo Gordon Lang and the late Dr. Randall Thomas Davidson. [RNS]

### No Comment

The Church of England Assembly voted overwhelmingly to accept a report that was highly critical of the Moral Rearmament movement. But the Assembly, on the advice of the Archbishop of Canterbury, declined to record any judgment itself "either upon the merits or demerits of this movement."

The actions were taken after a stormy debate on the report which was prepared for the Assembly by its Industrial and Social Council. The report called the Moral Rearmament movement "psy-

chologically dangerous, gravely defective in its social thinking, and possibly Christian heresy."

A motion that the report be sent back to the council, after Assembly supporters of MRA charged it was "unfair," and "based on insufficient knowledge," was opposed by Dr. Cyril Forster Garbett, Archbishop of York.

Dr. Garbett said he recognized that many persons had been greatly helped by the movement but that "the claim which it makes again and again would not really stand any careful or scientific examination."

The debate was becoming bitter when Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, appealed for an end to it and a policy of refraining from judgment.

The Assembly then voted 398 to 100 against recommitting the report and, immediately after, adopted the resolution declining to take a formal position on the Moral Rearmament movement.

[RNS]

## RUSSIA

### Suggestions Welcomed

A recent number of the *Moscow Patriarchate* (No. 11, 1954) contains the letter written by the Patriarch Alexis last August to Athenagoras, the Ecumenical Patriarch of Constantinople concerning the significance of Orthodox participation in the Ecumenical Movement. He begins by stating why the Russian Orthodox Church in the Soviet Union did not send a representative to the Second Assembly of the World Council of Churches; it was owing to the resolution passed by the "Conference of Observers and Representatives of autocephalous Orthodox Churches in Moscow 1948" (immediately before the First Assembly of the World Council at Amsterdam), deciding not to cooperate in any active way with the ecumenical movement.

"Today, also, the Russian Orthodox Church abstains from active participation in the ecumenical movement," says the letter of the Patriarch Alexis, which continues:

"We would welcome it, however, if, at the forthcoming meeting of representatives from our two Churches convened by Your Holiness to discuss various Church questions, the attitude of Orthodoxy within the ecumenical movement could also be discussed. We should welcome concrete suggestions from Your Holiness on this question."

[EPS]

**TUNING IN:** ¶Revised Standard Version was published in America in 1946 (New Testament) and 1952 (Old and New Testaments). It may be used in the Episcopal Church for the Morning and Evening Prayer lessons, but refusal of a Church

to authorize it for such use does not necessarily reflect upon its value as a translation: such action can mean merely that the RSV is not considered suitable for liturgical reading, however useful it may be for study purposes.





# CERTAINTIES OF THE HEREAFTER

## II. The Intermediate State

By the Rev. Robert Findlay Thomas

Rector of the Church of the Holy Comforter, Burlington, N. C.

WE are considering some of the certainties of the hereafter. For perceiving Christians, one of these certainties is the Immediate State after death.

The speculation of theologians has distinguished as many as five different abodes for departed souls.

One is heaven, the abode of souls who have become perfect.

Another is hell, the place of final separation from God, inhabited by the irredeemably impenitent.

A third abode of souls is paradise, the intermediate state. Before Christ finished His work on earth, paradise was the abode after death of those who had persevered in following the best light available to them. When He died on the cross, Christ went to paradise to effect the redemption of its inhabitants, and apparently took with Him the penitent thief who died on the cross next to His Son. It is to paradise that we refer in the Apostles' Creed when we say, "He descended into hell."

The intermediate state in the Christian era is also sometimes called paradise, especially in our part of the Church. But theologians have distinguished two abodes of souls in the present intermediate state: purgatory, where Christian souls dying in a state of grace are perfected; and limbo, inhabited by unbaptized persons who have not willingly rejected the light given them on earth.

As to their permanent destiny, all the departed, strictly speaking, are in an intermediate state, intermediate between the time of their respective deaths, and the end of the present age, when the General Resurrection and the Last Judgment will occur. The consummation of bliss, even for souls now perfect, must await the reunion of soul and body at the General Resurrection. And those now in hell have not reached their final state; for they, too, will be raised in their bodies and judged at the Last Day.

But, according to the common concept, the intermediate state is the present home of souls whose ultimate salvation has become a certainty, but who

haven't yet reached perfection. The intermediate state for Christians who die in a state of grace is called purgatory because in that state Christians are cleansed or purged of all the defilements of sin. That concept of the purging of a soul which follows death is found in the "Commendatory Prayer" on page 317 of the Prayer Book.

The Articles of Religion, in the back of the Book of Common Prayer, repudiate the "Romish doctrine concerning purgatory. . . ." By that is meant that particular doctrine of purgatory which was being taught by the papal Church just before the Protestant Revolt. According to that doctrine, the souls in purgatory, in order to satisfy the requirements of divine justice, have to suffer punishment to atone for the sins they committed on earth. We believe that mediaeval dogma to be an implicit denial of the completeness of Christ's atonement for our sins. We believe that dogma implies that we can merit our salvation. The Protestant Reformation, we believe, rightly repudiated such a perversion of true Catholic doctrine.

But we believe the Protestant denominations have gone too far in rejecting all belief in an intermediate state, in assuming that Christians who die in the Faith go directly to a state of unlimited heavenly bliss. That rather hazy modern belief is grounded only in sentimentality, and wishful thinking, not in Holy Scripture.

References in the New Testament to the hereafter have to do almost entirely with the end of the present age—that is, with the Second Coming of Christ,

the General Resurrection, and the Last Judgment. There is very little teaching in the New Testament about the state of a person's soul between the time he dies and the end of the world. And what teaching there is does not support the sentimentalized Protestant belief that those who are going to be saved go at death immediately to a permanent heaven. There is no more evidence in the Bible for believing that a person at death at once enters a permanent heavenly state than there is for believing that a person at death goes to a "Romish" Purgatory.

In the absence of direct scriptural revelation one way or the other, the Church in her earliest days developed the doctrine of the intermediate state, as a deduction from other truths which are directly revealed. The Church reasoned thus: to enter the heavenly life a human soul must be perfect. Certainly the average Christian at death is far from perfect. And while death is a crucial milestone in a soul's progress toward God, we have no reason to assume that death is anything like a sacrament, that it effects any sudden or miraculous change in a person's character. Nor can we believe God forever banishes from His presence earnest persevering Christians, just because they aren't yet perfect at the time they die. So the Church logically infers the existence of an intermediate state after death, in which there is opportunity for a soul's further growth.

God in His mercy withholds the vision of His immediate presence from

(Continued on page 21)



## Evening Communion

**E**VENING celebrations of the Holy Communion are by no means unprecedented in the Episcopal Church under circumstances which make it difficult or impossible for people to come to church at the customary morning hour. However, the Church in general has resisted the development of evening Communion into a normal practice.

The fundamental reason for the preference for a morning hour is the idea that the work of worship is the first, not the last, order of business on a Christian's schedule for the day; and that the Holy Communion is the first food to be taken, the staff of life rather than the dessert. The ancient practice of fasting before Communion is not, like the Friday abstinence or the Lenten fast, basically an act of penitence; it is simply a matter of putting first things first, of showing due honor and gratitude to God for His gift of Himself.

The change from a "supper" to a morning hour came very early in the life of the Church; the beginnings of it are reflected in St. Paul's epistles. To some extent, what it really represents, however, is the change from a Jewish to a gentile concept of the day. The Jewish day began at sunset; the gentile day, like ours, in the morning. Another source of confusion about the Last Supper arises from the words heard at every celebration of the Holy Communion: "Likewise, after supper, he took the Cup." It comes as quite a surprise to the modern Christian to learn that Christ "took Bread" at the beginning of the meal, and that a whole supper intervened between the first and the last parts of what we now do as a single act.

The reasons for our Lord's institution in this manner and for the Church's radical alteration of the procedure make fascinating reading, but require too much space to be set forth in detail here. (Your rector's copy of *The Shape of the Liturgy* by Dom Gregory Dix will throw much light on the subject.) Undoubtedly, the main factor was the change of the Church from a Jewish to a gentile institution — its emergence from one civilization into another.

In a pastoral reported in this issue, Bishop Emrich commends to his people a change dictated by the practicalities of a different civilization — our own, in which people find it far easier to get together on weekday evenings than on weekday mornings: He proposes that Holy Communion be celebrated on the evening of saints' days, before a parish supper. The Roman Catholics enjoin a four-hour fast before evening Communion in their Church. Bishop Emrich also emphasizes the importance of maintaining the note of "firstness" in reception of Communion; and we must confess ourselves impressed with the force of his argument that the only way to a widespread parish observance of saints' days is through some

accommodation such as he proposes to the habits of the modern world.

We think that the Bishop's proposal is worth serious consideration throughout the Church, and shall be interested to hear of the results of it in this diocese.

## Anglicanism at West Point

**A** NUMBER of Churches have protested a supposed monopoly of the Episcopal Church on the chaplaincy at West Point. The statement by the commandant in this week's news helps to clear up some of the confusion. There is no act of Congress respecting an establishment of Anglicanism at West Point, and there never was. Ministers of other Churches have been considered for the post, but it happens that the committee's choice fell upon a member of the Episcopal Church.

While delighted at the regularity with which its men rise to the top in this matter (as Methodist ministers seem to do in community churches and ministers of other Churches do in their special fields of excellence), many Episcopalians are not wholly happy about the West Point system, and particularly about the forms of worship which replace the Prayer Book there. The chaplains themselves are not always satisfied with some of these things. In handling enlistees the army has discovered that there is a better kind of discipline than the harshness and rigidity of an earlier day; might it not be possible at the U.S. Military Academy to modify the rules which now bar cadets from access to the services of their own Churches?

The academy has served the nation well over its glorious history. It was established in 1818, but not until 1825 was a chaplain found who could meet and overcome what a contemporary witness described as "no religious sympathy or fellowship in the institution." He was Charles Pettit McIlvaine, later Bishop of Ohio, and it was more than a year before a single cadet came to see him to discuss religious matters. Leonidas Polk was the first of a stream of converts. In a comparatively short ministry at West Point Chaplain McIlvaine started 11 cadets on their way into the priesthood and set a tone of reverence to God and honor among men that has left its mark on every subsequent graduate.

This is the real origin of the strong influence of the Episcopal Church among the officers of the U.S. Army — the fact that once a man of God came among them and told them about salvation in words that led to faith and commitment. Others have followed him, some distinguished, some not so distinguished. But on the whole, they have raised up God-fearing officers in their successive generations. While undoubtedly the situation can be improved, the record over the long run is one which needs no apology.



# Rhythmical Rendition

SEABURY PRESS sent five delegates to the meeting of the Protestant Church-Owned Publishers' Association held in Williamsburg, Va., the week of February 20th. The purpose of this organization is to exchange experience and information in the Church publishing field and thereby to improve the products and the services of each member house for the benefit of the church it serves.

At the four-day meeting in Williamsburg, the theme was "Management Methods — Today and Tomorrow." The topics discussed included accounting and finance, personnel, and merchandising. Seabury Press was represented by its general manager, Leon McCauley; the head of its accounting department, John Weir; its assistant treasurer and personnel director, Philip L. Dickinson; and its promotion manager, Lucy M. Holmes. Robert Adamson, assistant editor of the Press, attended as a coopted member of a special committee.

LATEST volume of *The Interpreter's Bible*, just off the press, is Volume 4, which consists of the books of Psalms and Proverbs. This brings to seven the number so far published of the 12 projected volumes of this now famous series.

Introduction and exegesis of Psalms is provided by W. Stewart McCullough, who also completes the exegesis begun by the late William R. Taylor. Exposition

THE INTERPRETER'S BIBLE. Volume 4 — Psalms, Proverbs. Abingdon Press. Pp. ix, 957. \$8.75.

tion of Psalms is divided among J. R. P. Sclater, Edwin McNeill Poteat, and Frank H. Ballard. For Proverbs, Introduction and exegesis are by Charles T. Fritsch, with exposition by Rolland W. Schloerb.

In view of the place that the Psalms hold in the Book of Common Prayer, it is unfortunate that no Anglican is represented among the contributors. The volume, none the less, will be of somewhat special interest to Anglicans and will be reviewed in a later issue of THE LIVING CHURCH.

ANOTHER recent book on the Psalms is *The Psalms in Rhythmic Prose*, translated by James A. Kleist, S.J., Ph.D., and Thomas L. Lynam, S.J.

This is a translation from the Latin into prose that "has introduced into it a stress, a rhythm." The authors' intention is thus not to present "a metrical

rendition," but rather "a rhythmical rendition," the movement of which is "essentially iambic, with the occasional and natural substitution of an anapaest."

Though of somewhat unequal quality, this is on the whole an interesting version of the Psalter — one that should

THE PSALMS in Rhythmic Prose. Translation based on the authorized Latin version rendered from the original texts by members of the Pontifical Biblical Institute. Translated by James A. Kleist, S.J., Ph.D., and Thomas L. Lyman, S.J. Bruce Publishing Co. Pp. xii, 236. \$4.

indeed serve well "for meditative reading and prayer." Its distinctive flavor can best be given by a quotation:

"God, crush the teeth within their jaws; Shatter, O Lord, the lions' molar teeth! Let them dissolve like water that runs off; and if they aim their shafts let these be blunt.

Like snails that melt away — so let them pass away, like an abortive child that never sees the light.

Before your kettles feel the tinder brush, while it is green, may then a burning whirlwind snatch it off!

The good man will rejoice on seeing vengeance wreaked, and he will lave his feet in sinners' gore. And then the world will say: 'Yes, innocence has its reward; assuredly, there is a God that judges here on earth!'"

— Psalm 57:7-12.\*

THE Temptation of our Lord is usually associated with the early part of Lent (cf. the Gospel for the 1st Sunday) and the Passion with the end of the season. But the two are not unconnected, and their inner unity is beautifully brought out in *Meditations on the Temptations and Passion of our Lord*, by R. E. C. Browne, rector of St. Chrysostom's, Manchester, England.

The booklet consists of eight meditations. The first three are on the three temptations in the wilderness, while the

MEDITATIONS ON THE TEMPTATIONS AND PASSION OF OUR LORD. By R. E. C. Browne. Morehouse-Gorham. Pp. 44. Paper, 60 cents.

last five are based on events of the Passion. The material, which has about it a pleasing vividness and fluency of expression, with here and there a touch of the paradoxical ("the moment of crucifixion is a moment of creation"); is marked by deep spiritual insight.

A good book for Lent.

\*Prayer Book version, Psalm 58:6-11.

THE COMPACT BIBLE. The Old and New Testaments in the King James Version, edited for easy reading by Margaret Nicholson. Hawthorn Books, Inc. Pp. vi, 504. \$4.50.

The Bible as a whole: each book of the Old and New Testaments represented, but with omissions for the sake of brevity. Thumbnail introductions need to be used with caution: Jonah, for example, was the latest (rather than the "most ancient") "of the prophets whose writings are still extant." Last book of Bible is titled "Revelations" on pages following initial page.

Handy in size, fair in typography, attractive in format.

## Books Received

JESUS' DESIGN FOR LIVING. 40 Meditations on the Sermon on the Mount. By Thomas S. Kepler. Abingdon Press. Pp. 127. \$2.

ST. AMBROSE: LETTERS. Translated by Sister Mary Melchior Beyenka, O.P. Fathers of the Church, Vol. 26. Fathers of the Church, Inc., 1954. Pp. xviii, 515. \$4.50.

ORIGEN: PRAYER; EXHORTATION TO MARTYRDOM. Translated and Annotated by John J. O'Meara. Ancient Christian Writers Series. Newman Press, 1954. Pp. vii, 253. \$3.25.

A RETREAT FOR LAY PEOPLE. By Ronald Knox. Sheed & Ward. Pp. x, 258. \$3.

ULTIMATE QUESTIONS. By Nathaniel Micklem. Abingdon. Pp. 136. \$2.

LOVE SPEAKS FROM THE CROSS. Thoughts on the Seven Words. By Leslie Badham. Abingdon. Pp. 64. \$1.

PASTORAL PREACHING. By David A. MacLennan. Westminster Press, 1954. Pp. 157. \$2.50.

TOMORROW IS TODAY. By James H. Robinson. Philadelphia: Christian Education Press. Pp. 127. \$2.

CONCISE DICTIONARY OF ANCIENT HISTORY. By P. G. Woodcock. Philosophical Library. Pp. 465. \$6.

MEDITATIONS OF A BELIEVER. By Marcel Légaut. Knopf. Pp. x, 277. \$3.75. [Described on jacket as "Reflections on the life of Christ and its meaning for our times."]

THE CHOSEN PEOPLE OR THE BIBLE, CHRISTIANITY, AND RACE. By Gerald W. Broomfield, Hon. Canon of Zanzibar. Longmans. Pp. x, 91. \$1.25.

THE STORY OF JESUS. By Manuel Komroff. Drawings by Steele Savage. John C. Winston Co. Pp. 154. \$2.50.

MY SPIRITUAL DIARY. By Dale Evans Rogers. Revell. Pp. 144. \$2.

MEDITATION AND PIETY IN THE FAR EAST. A Religious-Psychological Study. By Karl Ludvig Reichelt. Translated from the Norwegian by Sverre Holth. Harpers. Pp. 171. \$3.

VORKUTA. By Joseph Scholmer. Translated from the German by Robert Kee. Holt. Pp. 304. \$3.75. ["... a dramatic first report on the slave city in the Soviet Arctic written by a German doctor who has just returned from three and one-half years imprisonment there."]

OF TIME AND THE CALENDAR. By Elisabeth Achelis. Hermitage House. Pp. 132. \$2.75.

HERE I STAND. By Roland H. Bainton. A Mentor Book, New American Library. Pp. 336. On the news stands, 50 cents (paper edition).

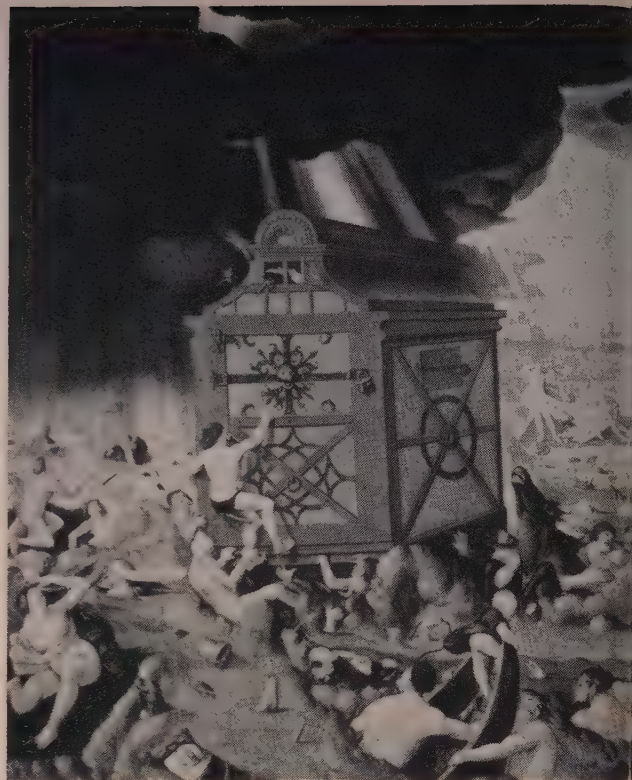
SECULARISM IS THE WILL OF GOD. An Essay in the Social Philosophy of Democracy and Religion. By Horace M. Kallen. Twayne Publishers, Inc. Pp. 231. \$4.



# Are Anglicans The Saving Remnant?\*

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.



Camera Clix

**It is a fearful thing for any group to call itself a  
chosen people, and yet . . .**

**T**HE very mention of the subject should warn us to beware of the leaven of the Pharisees. It is a dangerous thing for a chosen people to call itself a chosen people; for a true Church to call itself a true Church; for a remnant of God to call itself a remnant of God.

The danger is, of course, that we shall give to ourselves the glory rather than to God. The prophets in the Old Testament, and our Lord and His apostles in the New, teach us unequivocally that the chosen people of God bring down upon themselves His wrath and even — if they do not repent — His rejection, if they glory in themselves rather than in the Lord.

We are all familiar with the old jingle:

How odd  
Of God  
To choose  
The Jews!

It is sound and realistic doctrine. God's choice of this individual or of that group to carry out some special mission for Him usually seems to us arbitrary and

sometimes whimsical. Why didn't God choose the brilliant and charming Greeks to be the national recipient and mediator to the world of the unique and saving revelation, rather than the crude, artless, morose and unlovely Semitic tribe? Well, He didn't, and that is as much of an answer as we have been given. God chose the Jews, and so the Jews it was.

If the Anglican communion is a remnant of God in our shattered Christendom, it is because God wants it to be so and not because Anglicans are especially attractive folk who impress God as having extraordinary gifts for His service.

But is our portion of the Church in any real sense a remnant of the Lord? Before we can answer this, we must go to the Bible for the basic meaning of the remnant.

The remnant idea appears in innumerable places in the Old Testament. It will be sufficient for our purpose to take a close look at one or two of its more typical occurrences.

Consider the Noah story. Noah and his family are the only righteous people left among the first humanity, and so God preserves them in order to preserve righteousness upon the earth. The function of the remnant is strictly conserva-

tive: to preserve, to keep alive in the world, something that God does not want to perish. In this case it is the righteousness which is in Noah and his family. And, of course, the remnant preserves God's treasure committed to it from the past for the sake of the future. It is so that Noah's progeny can inherit righteousness that this remnant exists.

I suppose that the most generally familiar reference to the remnant — although that word is not specifically used — is the story of Elijah's discouragement, during the evil days of Ahab's reign, when the Lord comforted His prophet by saying to him: "Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (I Kings 19:18). Here the remnant has the function of preserving pure and undefiled religion amidst a nation of apostates.

It has been quite commonly asserted that the idea of the remnant belongs to the old dispensation and that it disappears with the coming of Christ — or reaches its culmination and fulfillment in Christ. This is erroneous. The basic idea of the remnant is integral to the New Testament doctrine of the Church.

In a sense, the old remnant of God reaches its culmination in Christ. When

\*From an address given at the annual meeting of the Anglican Society, held at the Church of the Epiphany, New York City, January 20th.



goes to the Cross, He bears within himself the righteousness of God and the true knowledge of God which in the past the remnant had existed in order to perpetuate. Now that whole vine burden of the remnant rests upon one Suffering Servant alone. But with the resurrection of Christ the remnant of God enters upon a new life and a new destiny. The risen and triumphant Christ becomes now the head of a social organism, divinely endowed with power from on high, through which He reaches out and gathers into its fellowship elect souls from all the ends of the earth.

Before Christ, the characteristic course of the remnant had been to follow a dwindling direction—the “faithful few” becoming fewer and fewer, as the powers of evil grew more and more triumphant. But now that Christ is risen and His body the Church is in the world conquering and to conquer, its manifest destiny is not to dwindle but to grow. St. Paul declares, in the letter to the Romans, that the Christian Church is the remnant of God within the body of God’s chosen people, just as truly as had been Elijah and his faithful cohorts. And those days, so now, says the Apostle, there is a remnant, chosen by grace” (Romans 11:5). He is quick to add that it is not by our own merits that we Christians are that remnant, but rather by the mysterious decree of God’s election. As the remnant of God, our holy business is to do just what God’s remnant has always done—to keep alive in this perishing world the truth of God and the righteousness of God.

But the golden text for Christians who would see themselves as the remnant of God upon earth is our Lord’s familiar, yet ever fresh and challenging word: “Ye are the salt of the earth” (Matthew 5:13). Here is the perfect description of the remnant—the “salt of the earth.” Salt is used to preserve food and to keep it from spoiling; indeed, to add zest to it. So, too, are Christian folk called “to add joy to the common day because they are Christian—the best of security, trust, and worship,”<sup>1</sup> as well as to preserve society from corruption.

Surely it is in terms of the saving salt of the earth that Christians must see their God-given role of the remnant, and must strive to fulfill it. And, we have abundant evidence that Christians of the earliest ages did so see their task. There is a quietly beautiful picture of the Christian fellowship in the second century, sketched for us in that mysterious document, the Epistle to Diognetus, in which the idea, and ideal, of the Church as the Remnant of God is thus summed up:

“In a word, what the soul is to the

body Christians are to the world. . . . The soul dwells in the body, and yet it is not of the body. So, Christians live in the world, but they are not of the world.”<sup>2</sup>

Later, this unknown writer pays to the Christians of his day this towering and audacious tribute: “they are the power of God; they are the signs of His coming.”

If we Anglicans, or any other Christians, are to claim that we are the Remnant of God in this era of Grace between the First and Second Comings of our Lord, we must be prepared to claim that we are “the power of God and the signs of His coming.” We cannot think about how far short we fall of measuring up to this exalted test without a shudder of guilt. God knows, and even we ourselves know, that we are hardly describable as “the power of God and the signs of His Coming.”

But of course the Christians of the second century were poor sinners, too, and well they knew it. We do not need to be perfect men in order to function as the Remnant of God. The important thing is for us to hunger and thirst for that righteousness which we lack. God can use as His Remnant sinful men who hunger for righteousness; He cannot use rather nice and decent men who think that, on the whole, they are good enough to pass.

We are not quite ready for the question which the title of this paper implies, namely: Is the Anglican Communion the Remnant of God in modern Christendom? It seems to me that before we can deal intelligently with that question, we need to draw up some basic specifications of the Remnant as it must be in the modern Church and the modern world. Drawing upon all that we have seen of the Remnant in its appearances in the Old Testament, and in the New Testament, and in the earlier Christian ages, we may itemize the following marks and signs of the authentic Remnant as it has been and as it must be:

First: it receives from the past the truth and righteousness of God and preserves it through a troubled time to transmit it to those who are to come after.

Secondly: the Remnant is recognizable by its quality rather than its quantity, and although it loves the world around it and exists to redeem that world, it will not compromise an inch of its position in order to please and accommodate the world.

Thirdly, the Remnant is very much in the world and not at all of the world.

<sup>2</sup>Letter to Diognetus (translation by Gerald G. Walsh, S.J.) in Volume I of *The Fathers of the Church*, p. 362 (Fathers of the Church, Inc.). The context of the passage is also relevant.

Letter to Diognetus is found also, in English translation, in *Library of Christian Classics* (Vol. 1), *Ancient Christian Writers* (No. 6), *The Apostolic Fathers: An American Translation*, by E. J. Goodspeed, and, in an abridged form, in *A Treasury of Early Christianity*, edited by Anne Fremantle.

It appears in a Greek and English parallel text in the Loeb Classical Library (*The Apostolic Fathers*, Vol. II).

Fourthly, the Remnant is, as St. Paul puts it, “chosen by grace” and well knows itself to be such an elect body. Hence it cannot trust in itself that it is righteous, and despise others.

Fifthly, the Remnant performs its function in the world, as a rule if not always, in a quiet and unspectacular way. There is nothing outwardly impressive about the way in which a pinch of salt does its tremendous work of preserving a large quantity of meat, but its action is none the less powerful and dynamic for its quietness.

Sixthly, the Remnant does not consider itself as an end in itself, but rather as an instrument in the hand of God for the accomplishment of a great good to the whole people of God.

It seems to me that these six enduring characteristics of the Remnant cover the essentials. In the light of them, we may now ask our question: In our divided Christendom of today, is the Anglican communion (a) the Remnant of God, in a unique and exclusive sense; or is it (b) a remnant within the Remnant—the Remnant itself being the whole Catholic Church; or is it (c) not the Remnant, or a remnant, in any sense at all?

I choose the second of these three alternatives, without any hesitation or reservation.

For us to choose the first alternative and to assert that our portion of the Church is the Remnant would be to unchurch the rest of the Church. Historically, scripturally, from the beginning, and throughout the age of the undivided Church, the Church as a whole is conceived of as the Remnant.

Since the tragic fission of the Church has taken place, we have lived and are living in a situation at once sinful and abnormal, so if there seems to be something paradoxical, if not nonsensical, in the idea of a saving remnant within the Remnant to save the Remnant, we must remember that we live in a sinful, abnormal, paradoxical and foolish Christian situation, through our own most grievous fault. God in His patience and His infinite resourcefulness takes us where He finds us and works out His sovereign designs in despite of our sins and follies.

If some other portion of the Church, whether the Roman or the Eastern or the Missouri Synod Lutheran or whatever, should claim to be the whole Church and the whole Remnant within itself, it is quite silly and petulant on our part to say, “If you can say it, we can say it, too!” Our Anglican fathers and doctors have never made such a claim on behalf of our Church, and we have neither the need nor the foundation for making such a claim in our day.

It can reasonably be maintained that each one of the several communions and traditions within our divided Christendom serves in some way as a true remnant within the larger Remnant, pre-

<sup>1</sup>George A. Buttrick in *The Interpreter's Bible*, Vol. VII, p. 288. Abingdon Press.



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serving from a happier day some God-given treasure against that happier day still to come, when we shall all be one flock under one Shepherd. Who can be so ungenerous or so unrealistic as to deny this?

When we see Roman Catholics under persecution in Communist lands and demonstrating so valiantly that the spirit of the martyrs is not dead; when we see Lutherans holding fast to the Word of God against modern rationalisms and unbeliefs; when we see Quakers in their Christ-like concern for human need going into all the world and lighting candles rather than cursing the darkness; when we see Methodists in their resolute and resourceful evangelism; when we see what special task God is performing through each isolated regiment of His divided army, we must rejoice in the divine omniscience even as we bewail the human sin which drives God to such devices.

The most realistic view, then, is that each major portion of the divided Church is a remnant working to preserve and give to the rest of the Church something that is vitally needed for the salvation of souls and the redemption of the world.

It is our proper part as Anglicans to ask what is the special vocation of our communion as a remnant within the Church, and having found the answer to give our best and our all to the fulfillment of that vocation. Concerning this, the present Archbishop of York, Dr. Cyril Garbett, provides us with an admirable summary statement of the peculiar inheritance of Anglicanism.

In his book *The Claims of the Church of England*, Dr. Garbett quotes a French Roman Catholic who had tried to make out what is the Church of England—with very puzzled and puzzling results. This Frenchman could not see how the Church of England could go on living, being as full as it is of the most staggering contradictions. Here is Dr. Garbett's comment:

"With a fuller knowledge of the Anglican Church . . . he would have found that its apparent contradictions were due to the fact that it is both Catholic and Reformed. No judgment on it would be accurate unless full account was taken of this. And in addition to its being both Catholic and Reformed he would discover that it had two other characteristics which give it an unique place among the Churches of Christendom: it appeals to sound learning, and it practices a wide and charitable toleration. In other Churches one or more of these characteristics can be found, even in a higher degree than in our own Church, but in no other Church are present all four—Catholic, Reformed, Sound Learning, and Toleration."<sup>3</sup>

I humbly but boldly submit that this claim is no idle boast, but true. In no

<sup>3</sup> Cyril Garbett, *The Claims of the Church of England*, p. 13. Hodder and Stoughton.

other portion of the Church will you find this combination of all four of these precious gifts, which his Grace of York classifies as "Catholic, Reformed, Sound Learning, and Toleration." Each one of these is to be preserved, and all of them together in this always tense combination. We are to try in every way we can to give them to our fellow Christians who have them not. The true remnant exists for the future but not to the disregard of the present. It exists for those who are to come but not in contempt of those who are already here. We are to give and to share the Lord's treasure even as we preserve it.

Before I close, let me briefly scrutinize our special Anglican inheritance.

Our communion is Catholic in its faith, its ministry, its fellowship with the Apostles, its sacraments, its liturgy and its sense of world-wide mission.

It is Reformed in its emancipation from clerical autocracy, in its rejection of medieval errors of doctrine and administration, and above all in its recovery of the original evangelical freedom of every Christian man to enter into direct personal relation to God through Jesus Christ, and in the Spirit.

All of us have heard and read and talked so much about the Catholic and the Protestant elements of our Church that I feel no need to discuss them further. But I should like to say a few words about Sound Learning and Toleration, taking them together.

It is certainly true that people of the book-burning and heresy-hunting mentality are never happily at home in this Church. This is because this Church wants her thinkers and scholars to do their work with free and unfettered minds, on the assumption that good thinking, straight thinking, clear thinking, will always come out on the side of God's truth if allowed to work its own way.

This tradition goes back to our judicious Hooker, and if it does not exactly originate in him it gets its classic shape from him. When Hooker composed his majestic Anglican *Summa*, he made a three-fold appeal in support of our position: to Reason, to Scripture, and to Tradition.

The Puritans, and radical Protestants generally, appeal to Scripture only, as the basis of all belief and practice, and their appeal is to the letter of the Scripture to be blindly accepted and applied without the help of either Reason or Tradition.

In Hooker's day, and still more in our own day, the Roman Catholic apologist rests his case upon Tradition—more specifically, upon the Roman and Papal corner of the whole edifice of Catholic Tradition; and he will use Reason and Scripture in defense of his position only as these can be made to

(Continued on page 20)



# NEW YORK

## Organist around the Corner

Stuart M. Gardner is the new organist and choirmaster at the Church of the Transfiguration, New York City, known as the Little Church around the corner. He replaces Franklin L. Coates, who has held the post for 20 years. Mr. Coates will give more time to his post as co-director of the Weston Music Center, Weston, Conn.

# MASSACHUSETTS

## Steeple Fund

A campaign for \$150,000 to restore the steeple of Boston's Old North Church, toppled over last August 31st by Hurricane Carol, was completed with a contribution of \$25,000 from American industry.

Charles J. Hardy Jr., chairman of the board of ACF Industries Inc. and head of industry's committee for the Old North Steeple Restoration Fund, presented a check for \$25,000 to Frederick M. Kimball of Boston's Lantern League. It was the largest single contribution received during the drive to



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rebuild the famed steeple from which a signal was flashed by lantern to Paul Revere to start his historic ride in 1775 to warn the people of Lexington and Concord of the approach of the British.

On the morning after the hurricane had blown down the superstructure of Old North Church, Mr. Hardy sent a telegram to 160 leaders of U.S. industry suggesting "we demonstrate that American industry not only can produce the weapons of war but also is ready to defend and rebuild those landmarks, milestones, and symbols of freedom which are our heritage."

Reconstruction is expected to begin about March 1st, he said. Dedication ceremonies are planned for April 19th, anniversary of Paul Revere's ride, and the new steeple probably will be completed by August 31st, just a year after its predecessor was toppled over. [RNS]

## HAITI

### Effects of Hazel

Moving pictures were taken of the annual convocation of the district of Haiti, held January 24th and 25th at Holy Trinity Cathedral, Port au Prince. They are part of a film on the work of the Church in Haiti, being made by Alan Shilin Productions.

Many of the 78 missions in the district are still suffering serious effects from hurricane Hazel [L. C., October

35

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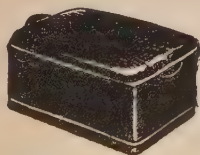
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31, 1954]. In spite of this, representatives pledged an increase in their financial support of the Church. They pledged to keep last year's appropriation of \$2000 toward the annual budget and \$250 toward the support of the bishop. The appropriation for missionary work within the district was raised by an average of 10% per mission. One new mission, St. Simon at Bainet, was accepted by the convocation. The work there was started only a year and a half ago.

ELECTIONS. General Convention deputies: clerical, Pierre Thevenot; lay, Andre Bistoury.

## OREGON

### Noah's Ark

The Rev. Kent L. Haley, vicar of St. Peter's, Portland, Ore., has started the first religious program on a local television station, KOIN-TV.

The program, "Noah's Ark," consists of Bible stories illustrated with chalk talks by Fr. Haley. It has a live audience consisting mostly of children from six to nine years of age, who supply lively comments.

The department of field, promotion, and public relations for the diocese of Oregon recently commended Fr. Haley for his work, and also sent a letter of appreciation to the Sunshine Dairy which sponsors the program.

## MAINE

### 50 Years of Service

At the annual meeting of St. Philip's parish, Wiscasset, Me., recently, Charles S. Sewall retired as senior warden after 50 years of continuous service on the vestry. He was elected to the vestry in 1905, made junior warden in 1924 and senior warden in 1934. For many years he has been a lay reader and conducted services during interims when the parish was without a rector. A delegate to many diocesan conventions, he is one of the leading laymen of the diocese. The parish elected him senior warden emeritus.

## LOS ANGELES

### Golden Anniversary

The Rev. George Davidson, of Pebble Beach, Calif., marked the golden anniversary of his ordination to the priesthood on the Feast of the Purification by celebrating the Holy Eucharist at St. John's Church, Los Angeles, where he was rector for 38 years before his retirement in 1951.

The day also marked the 30th anniversary of the consecration of the newer St. John's edifice, considered by many

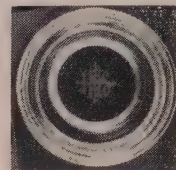
to be one of the most beautiful churches of Romanesque architecture in America.

Bishop Bloy of Los Angeles read the Gospel, and Bishop Gooden, retired Suffragan of Los Angeles, and many clergy joined in Fr. Davidson's anniversary observance.

## MONTANA

### Psalms, Prayers, Prophets

A brass receiving basin has been given to St. Andrew's Church, Polson, Mont. by a group of Jewish boys attending a summer camp near by. Last summer the



boys were offered the use of the church for Friday evening services, since the camp was hundreds of miles from the nearest synagogue. Services were conducted by Robel

Wellner, a seminarian from Berkeley Divinity School. Starting with the singing of a Hebrew folk song, the service included psalms, Old Testament lessons, an address on one of the prophetic prayers, and a Jewish blessing. Members of the congregation joined the boys at the services. In gratitude for the services the boys presented the church with the basin, which was dedicated by Bishop Daniels of Montana with special prayers for the donors.

## DELAWARE

### New Walls for Old Church

Christ Church, Milford, Del., was rededicated recently by Bishop Mosley of Delaware after extensive improvements. One of the oldest churches in the diocese, Christ Church was founded in 1704. The present building was transferred from a place called Savannah just west of Milford. Begun in 1799, it was completed and consecrated in 1836. The parish house is 250 years old. Recent remodeling of the church includes new walls, floors, and pillars.

## NEWARK

### Round-up of Churchpeople

The new church and parish house of the Church of the Incarnation, West Milford, N. J., was dedicated by Bishop Washburn of Newark recently. This mission was organized in 1952 through the initiative of a woman who rounded up Churchpeople in that area and then petitioned the Bishop of Newark to provide services for them. The land on which the new buildings are located was donated by the Ringwood Company to the diocese.





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## SECONDARY

### New Headmistress

The new headmistress of Stuart Hall, Staunton, Va., will be Martha Dabney Jones. She replaces Annie Powell Hodges, who is retiring July 1st after 12 years of administering the school. Stuart Hall is a girls' preparatory school, owned jointly by the three dioceses in Virginia.

Miss Jones is at present dean of students at St. Mary's Junior College in Raleigh, N. C. At one time she was a U.T.O. worker in Oregon. During World War II she served in the WAC in Paris and was decorated for her services by the French government. She has taught at St. Mary's since before the war, taking leaves of absence for her war work and for graduate study.

### Kent's 50th Birthday

A year-long celebration of its 50th anniversary, beginning with a reunion gathering in September, has been announced by Kent School, Kent, Conn.

The many features of the celebration will include: A nation-wide prize essay contest for college undergraduates on the anniversary theme, The Christian Idea of Education; inauguration of the Sill Trophy, which will then be awarded annually at the Worcester, Mass., regatta; and seminars at the school in November, with the Rev. Dr. William G. Pollard, nuclear scientist, as chairman, and Alan Paton, novelist, as a featured speaker.

Kent School was founded by the late Rev. Dr. Frederick H. Sill, OHC.

March 6, 1955

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**Anglicans**

(Continued from page 16)

serve the conclusions already dictated  
 by his Tradition.

The Anglican way is to accept from  
 Catholic Tradition as true that which  
 can be tested by Scripture and is con-  
 formable to Reason. And this Church  
 has found in practice that if a thinker  
 gets to thinking boldly, it is wiser to  
 let him range quite far and widely over  
 the fields of novelty and heresy. Who  
 knows? Gamaliel's policy is always  
 sound: If you let the new movement  
 move far enough, it may turn out to be  
 of God, and if it is not of God it will  
 come to naught.

There are other Christian bodies, to  
 be sure, in which scholars and thinkers  
 are as free as they are among us. But  
 in those other bodies, to the best of my  
 knowledge, they are not required to stand  
 up and say the Nicene Creed when they  
 come to Holy Communion.

I have said nothing about our failure  
 as individual Churchmen to live up to  
 the demands of our calling as members  
 of the remnant. You know how to make  
 an examination of conscience and how  
 to confess your sins, so there I leave that  
 vitally important aspect of our subject—  
 on your conscience.

We may appropriately close, I think,  
 with the fine summary of our Anglican  
 vocation which was adopted by the Ang-  
 lican Congress last summer in these  
 words:

"The Anglican Communion is a fellow-  
 ship of Churches at one and the same time  
 Catholic in seeking to do justice to the  
 wholeness of Christian truth, in empha-  
 sizing continuity through the Episcopate,  
 and in retaining the historic Creeds and  
 Sacraments of undivided Christendom;  
 and Evangelical in its commission to pro-  
 claim the Gospel and in its emphasis on  
 personal faith in Jesus Christ as Saviour.  
 In loyalty to the New Testament it is  
 free in its quest for truth, in the faith  
 that Christ is the Lord of all truth.

"Truly to be an Anglican is to com-  
 bine within oneself both Catholic and  
 Protestant traditions in a dynamic rela-  
 tionship. The tension between these dif-  
 ferent traditions becomes creative when it  
 is held in charity. . . . If Anglicanism did  
 not preserve variety in unity, it would  
 make a poorer contribution to the Church  
 Universal. It is our costly responsibility  
 to hold together these loyalties in mutual  
 forbearance, trust and cooperation in the  
 Church's work and mission."<sup>4</sup>

<sup>4</sup>Anglican Congress 1954 — Report of Proceed-  
 ings. Pp. 37 f. Seabury Press.

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## Certainties

(Continued from page 11)

in the intermediate state. Still soul and unprepared for that vision, would find its radiance unbearable. But life after death will constitute decided contrast to our present life. In the intermediate state no barriers of will separate us from other souls. Communication of thought presumably will be immediate and inevitable. We will have to accustom ourselves to having our every thought instantaneously known by others!

Life in that future state won't necessarily be easier than life here. During initial period of adjustment, it probably will be harder. Adjustment to a

wholly spiritual life will be especially difficult for one who on earth lived mostly for the flesh and the world.

The process of our redemption from sin is not painless. As that process begins in this life, we experience remorse, humiliation, and frustration. Before that process is completed in the hereafter, we probably shall suffer further distress of soul. But we have no reason to believe that suffering in the intermediate state is externally inflicted as punishment. Rather it is suffering that a loving God permits us to endure because it is necessary to our healing and our growth.

While those in the intermediate state do not behold the full glory of Christ the King as do those in heaven, still Christians who die in a state of grace will at once be "With Christ" in a more intimate way than is possible in this life. St. Paul confessed it was hard for him to decide which he wanted more: to live and labor longer for his Lord on earth, or to "depart and be with Christ . . . for that," he said, "is far better." As the Lord Jesus is our teacher and guide in this life, so will He be after death. It was particularly in connection with departed souls that the early Church pictured Jesus as the Good Shepherd.

We shall be not only more intimately but more securely in Christ's care after death. In this life it is possible for a Christian to become separated from his Saviour and from salvation. But the Christian who dies belonging to Christ will find that he has become Christ's forever.

While the future state of those who die outside the Christian covenant is entirely in the realm of conjecture, it is reasonable to imagine that souls in limbo have an opportunity for further moral and spiritual growth similar to the opportunity Christian souls have.

The intermediate state, then, is like a photographic dark room. As the amateur photographer exposes his film in taking snapshots, so we, as (so to speak) spiritual amateurs, live our earthly lives. And just as that amateurishly exposed film must be developed in the dark room by an expert, so our earthly lives must be brought to perfection hereafter by divine genius. The intermediate state is where Christ, our Saviour, with limitless patience and infinite love, takes these clumsily exposed lives of ours, and develops them finally into His own image.

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## CHANGES

### Appointments Accepted

The Rev. Gordon C. Ashbee, formerly rector of St. John's Church, Lakeport, Calif., is now rector of St. Luke's Church, Auburn, Calif.

The Rev. Clifford W. Atkinson, formerly in charge of St. Paul's Church, Beloit, Kans., and St. Peter's, Minneapolis, Kans., is now rector of St. Paul's Church, Harlan, Iowa. Address: Box 128.

The Rev. Earnest K. Banner, SSJE, formerly in Cambridge, Mass., as assistant superior of the Society of St. John the Evangelist, is now vicar of the Mission Church of St. John the Evangelist, Boston. Address: 33 Bowdoin St., Boston 14.

The Rev. Hugh N. Barnes, formerly curate of St. John's Church, Elkhart, Ind., is now vicar of the Church of the Holy Spirit, Vashon, Wash.

The Rev. Robert F. Beattie, who formerly served St. James' Church, Atlantic City, N. J., is now serving the Church of the Holy Cross, North Plainfield, N. J.

The Rev. William T. St. J. Brown, formerly assistant of St. Luke's Church, Evanston, Ill., is now rector.

The Rev. Clifford Buck, formerly assistant of St. Mark's Church, Milwaukee, is now rector of St. Bartholomew's Church, 6720 S. Stewart Ave., Chicago.

The Rev. Ralph M. Carmichael, formerly canon residentiary of the Cathedral of St. John, Wilmington, Del., will become rector of St. Andrew's Church, Albany, N. Y., early in March.

In Wilmington Canon Carmichael did much work with young adults, young people, and the church school. In the last three years, the cathedral YPF became the largest and most active of such groups in the diocese.

The Rev. Max Christiansen, formerly rector of Trinity Church, Nevada City, Calif., is now rector of St. James' Church, Paso Robles, Calif.

The Rev. A. Royston Cochran, formerly rector of Trinity Church, Pawtucket, R. I., is now rector of St. Paul's Church, Natick, Mass. Address: 33 Sawin St.

The Rev. C. W. Everton, formerly curate of Trinity Church, San Jose, Calif., is now the first resident vicar of St. Martin's Church, Davis, Calif. He will also work with Episcopal Church students at the University of California's college of agriculture in that community.

The Rev. Walter G. Fields, who has been serving Holy Trinity Church, Forney, Tex., is now chaplain director of Episcopal Community Service, a Church agency of the diocese of Dallas responsible for the work of St. Augustine's Mission, Half-Way House, the Not-New Shop, and the jail chaplaincy. Address: Episcopal Community Service, 5100 Ross Ave., Dallas 6.

The Rev. Benjamin Pierson Ford, formerly an associate of the Rosebud (Indian) Mission in South Dakota, is now rector of St. Matthew's Church, Moravia, N. Y.

The Rev. William H. Hancel, formerly rector of Christ Church, Winchester, Va., is now rector of Christ Church, St. Joseph, Mo. Address: 710 N. Twenty-Fifth St.

The Rev. Benedict H. Hanson, director of the Episcopal chaplaincy service of the diocese of Newark, is now also canon of Trinity Cathedral, Newark. He was until recently archdeacon of the diocese of Lexington.

The Rev. John T. Harrison, who formerly served the Church of the Redeemer, Greenville, S. C., is now serving Trinity Church, Demopolis, Ala., and its field.

The Rev. Aubrey E. Hastings, formerly rector of St. Luke's Church, Fall River, Mass., is now assistant of Christ Church, Warren, Ohio. Address: 248 High St. N.E., Box 86.

The Rev. William Vaughn Ischie, Jr., formerly assistant of Christ Church and St. Michael's, Germantown, Philadelphia, is now rector of Christ Church, Sixth and Venango Sts., Philadelphia. Address: 3552 N. Sixth St., Philadelphia 40.

The Rev. Frederick V. Kettle, formerly assistant of St. Peter's Church, Albany, N. Y., is now serving St. Mary's Church, Beaver Falls, Pa.

The Rev. Robert D. Liguori, formerly curate of St. Andrew's Church, Albany, N. Y., is now rector of St. Luke's Church, Cambridge, N. Y.

The Rev. Richard E. Lockwood, formerly vicar of St. George's Church, Hawthorne, Calif., is now

assistant of St. Mary's Church, Culver-Park, Culver City, Calif. Address: 3647 Watseka Ave., Los Angeles 34.

The Rev. William D. McLean, Jr., formerly rector of St. Peter's Church, Butler, Pa., is now rector of St. Paul's Church, Chicago. Address: 4945 S. Dorchester Ave., Chicago 15.

The Rev. Charles W. Newman, formerly a chaplain (Major) in the United States Air Force, is now rector of St. John's Church, Delhi, N. Y. He has recently done supply work in the diocese of Massachusetts.

The Rev. Ralph N. Parkhill, formerly vicar of St. John the Baptist Mission, Milton, Del., is now assistant of the Church of the Holy Trinity, Philadelphia. Address: 370 W. Johnson St., Philadelphia 44.

The Rev. Robert R. Parks, formerly rector of St. Paul's Church, Quincy, Fla., is now rector of St. Paul's-by-the-Sea, Jacksonville Beach, Fla. Address: 1150 N. Fifth St., Jacksonville Beach, Fla. Box 1375, Atlantic Beach, Fla.

The Rev. J. Donald Partington, formerly rector of St. John's Church, Mount Morris, N. Y., is now rector associate of St. Stephen's Church, Richmond, Va. Address: 5500 Grove Ave., Richmond 26.

The Rev. Vincent C. Root, formerly rector of the Church of the Covenant, Junction City, Kan., will on March 15th become rector of Grace Church, Carthage, Mo., in charge of St. Stephen's Monett. Address: 902 S. Main, Carthage.

Their daughter, Barbara, is finishing her sophomore year at Kansas State College.

The Rev. James Savoy, since 1949 rector of St. Cyprian's Church, Lufkin, Tex., and secretary of the council of the diocese of Texas, is now rector of the Church of the Advent, Nashville, Tenn.

The Rev. William C. Seitz, Jr., formerly vicar of St. Andrew's Church, Lincoln Park, N. J., is now rector of the Transfiguration, Towaco, N. J., and Emmanuel Church, Corry, Pa.

The Rev. Paul E. Shultz, formerly rector of Grace Church, Brunswick, Md., is now in charge of Holy Trinity Church, Hertford, N. C., churches at Creswell and Columbia.

The Rev. Richard H. L. Vanaman, formerly in charge of St. Alban's Mission, Stuttgart, Ariz., and St. Peter's, Tollville, is now rector of Emmanuel Church, Franklin, Va., and St. Luke's Courtland. The latter was established in 1885. Address: 210 Fourth Ave., Franklin.

The Rev. Frank Zoubek, formerly rector of St. Mary's Church, St. Paul, Minn., is now in charge of St. Peter's Church, St. Paul. Address: 1885 N. Chatsworth St., St. Paul 13.

## CLASSIFIED

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THE LIVING CHURCH

407 East Michigan Street, Milwaukee 2, Wis.



## Ordinations

### Priests

**Albany**—By Bishop Smith: The Rev. **Kent Huber Pinneo**, on February 2d, at Trinity Church, Newburgh, where he is in charge (he also has churches at Algona and Spencer); preacher, the Rev. E. D. Lougee; preacher, the Rev. J. Robbins.

**South Dakota**—By Bishop Gesner: The Rev. **David Marrs**, on February 2d, at Christ Church, Yankton, S. Dak.; presenter, the Rev. M. Wood; preacher, the Rev. R. T. Becker; to be in charge of the Santee, Winnebago, and Ponca missions in Nebraska, which are part of the diocese of South Dakota; address: Route 3, Bloomington, Neb.

### Deacons

**Albany**—By Bishop Richards, Suffragan: **David Ferns**, on January 29th, at Christ Church, Newburgh, N. Y.; presenter, the Rev. Victor Dowling; preacher, Canon I. H. Ball; to be in charge of Christ Church, Rouses Point, N. Y., and St. John's, Champlain; address: Rouses Point.

**Texas**—By Bishop Quin: Two men (the first actual deacons of their diocese) were ordained December 17th at the Church of St. John the Evangelist, Houston, where both of the men will be:

**Andrew John Hooper**, presented by the Rev. W. Summers, who was preacher at the service; address: 2125 Pine Valley Dr., Houston 19.  
**Richard Culbertson Whittington**, also presented by the Rev. Mr. Summers; address: 3706 Norfolk, Houston.

## Armed Forces

**Chaplain (1st Lieut.) Richard E. Horsley**, formerly addressed at HQ Btry 17th Fa Bn, APO San Francisco, is now a chaplain at Fort Bliss and may be addressed: 110-A Bradshaw Ave., Van Horne Park, Fort Bliss, Tex.

**Chaplain (Comdr.) William J. Kuhn**, formerly of chaplain, MSTs, Pacific, with address in Seattle, Wash., is now a force chaplain of the 1st Marine Force, Pacific Fleet, San Diego, and may be addressed: COMAIRPAC, San Diego 35, Calif.

## Resignations

The Rev. Dr. W. Ashley Hawley, who was until recently rector of the Church of the Holy Trinity, Northborough, Mass., has resigned from the active ministry and is now living at 3 Grapevine Rd., Northampton, Mass. Dr. Hawley will do supply work and conduct services and missions. (Bishop Heron, retired Suffragan of Massachusetts, is for the present acting as rector of Holy Trinity Parish.)

## Changes of Address

**Bishop Bowen**, who recently retired as Bishop of Colorado, may now be addressed at 3101 E. Seventh Ave., Denver 6, Colo.

The Rev. **Dan A. N. Bacot**, of All Saints' Church, Oxnard, Calif., should be addressed for all mail at 331 W. Second St., Oxnard; no mail is delivered for him at the address given on page 199 of the **Episcopal Church Annual**.

The Rev. **Joseph N. Barnett**, vicar of St. John's Church, Springfield, Ore., may be addressed at Route 1, Box 494. St. John's is located at Tenth and G Sts.

The Rev. **Ernest S. Bartlam**, retired priest of the diocese of Oregon, formerly addressed in Winslow, Wash., may now be addressed at 3586 N.E. Stanton, Portland 13, Ore. He was formerly rector of St. Mary's Church, Eugene, Ore.

The Rev. Dr. **Thomas Burgess**, retired priest of the diocese of Pennsylvania, formerly addressed in Glenside, Pa., may now be addressed at 2609 Horsham Rd., Hatboro, Pa.

The Rev. Dr. **Albert E. Campion**, formerly addressed at 1413 Burke Ave., New York 69, may now be addressed at 1566 Unionport Rd. (not Unionpost Rd.), New York 62, N. Y.

The Rev. **Davis B. Carter**, formerly addressed in Brady, Tex., and in Beaumont, Tex., is now non-parochial, with address at 4112 Jennifer N.W., Washington, D. C.

The Rev. **Frederick W. Cooper**, rector of Christ Church, Main and N. Burnett Sts., East Orange, N. J., has had a change in residence from 55 Beach St., East Orange, to 704 Berkeley Ave., East Orange. His office address remains the same.

The Rev. **Robert C. Cummings**, vicar of St. Alban's Church, Edmonds, Wash., formerly addressed at 22718 Ninety-Sixth W., may now be addressed at 21229 Eighty-Fourth W.

The Rev. **Paul D. Felton**, formerly locum tenens of St. Paul's Church, St. Joseph, Mich., is now a graduate student at the Philadelphia Divinity School and may be addressed at 828 S. Fifty-Seventh St., Philadelphia 43.

The Rev. **John M. Gessell**, associate rector of Grace Church, 385 Essex St., Salem, Mass., has had a change of address from 17 to 26 Bedford St.

The Rev. Dr. **N. B. Groton**, who recently retired as rector of St. Thomas' Church, Whitmarsh, Pa., may now be addressed at Henry Lane, Whitmarsh, Pa. The Rev. Dr. Groton has been doing supply work from time to time at a new mission in the locality, Good Shepherd Mission.

The Rev. **James E. Hulbert**, of St. Luke's Church, Dumont, N. J., formerly addressed in New Milford, may now be addressed at Box 31, Dumont, N. J.

The Rev. **Gordon M. Jones, Jr.**, of All Saints' Church, East Lansing, Mich., formerly addressed at Abbott Rd. and at Park Lane, may now be addressed at 785 Grove St.

The Rev. **David L. Leach** and Mrs. Leach have taken up residence in Olds Hall, Daytona Beach, Fla., and may be addressed there at Box 791. They were formerly addressed at Lyndonville, N. Y., and Enterprise, Fla.

The Rev. **H. Lester Mather**, associate rector of St. Paul's Church, Burlingame, Calif., formerly addressed at 160 Occidental Ave., may now be addressed at 1528 Howard Ave.

The Rev. **George S. McKinley**, retired priest of the diocese of Pennsylvania, formerly addressed at Country Club Rd., R. D. 2, Coatesville, Pa., may now be addressed at 1119 Hilltop Lane, Coatesville.

The Rev. **John W. Patterson**, priest of the diocese of Newark, formerly addressed in Leonia and in Ridgefield Park, N. J., may now be addressed at 99 Pearl St., Paterson 1, N. J. Fr. Patterson is pursuing graduate studies at Montclair State Teachers' College.

The Rev. Dr. **William G. Pendleton**, retired priest of the diocese of Virginia, formerly addressed in Warrenton, Va., may now be addressed at 117 S. Washington St., Winchester, Va.

The Rev. Dr. **Paul L. Powles**, of the diocese of West Virginia, formerly addressed in Warwick, Va., may now be addressed at 4804 W. Seminary Ave., Richmond 27, Va.

The Rev. Dr. **Prentice A. Pugh**, rector emeritus of the Church of the Advent, Nashville, Tenn., has had a change of address from 1117 to 1209 on Seventeenth Ave. S., Nashville 12.

The Rev. **J. T. Schieffelin**, retired, has had a change of address from 626 S. Lawrence St. to 1857 S. Hull St. in Montgomery, Ala.

The Rev. **Francis W. Sherman**, who retired in July as vicar of Holy Trinity Church, International Falls, Minn., should now be addressed at Box 312, Hinckley, Minn.

Canon **Edward T. H. Williams**, of All Saints' Cathedral, Albany, N. Y., has had a change in his personal mailing address to Box 7274 Cap. Sta., Albany, N. Y.

Business mail for the diocesan department of Christian education of which he is chairman should be sent to 68 S. Swan St., Albany 10, marked, "Attention, Canon Williams."

## Episcopal Church Annual

The correct address of the diocesan offices of Alabama is 521 N. Twentieth St., Birmingham 3 (not Thirtieth St., as listed in the 1955 Annual).

**Bishop Carpenter** of Alabama and **Bishop Murray**, Suffragan, also have their offices on Twentieth St. (not Thirtieth St.).



THE  
EPISCOPAL CHURCH  
WELCOMES YOU



EVERYWHERE  
(SEE LIST BELOW)

Follow the good Lenten custom of stepping up your weekday Church attendance — and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, r-em;  
Rev. Eugene Stech, c  
Sun Masses: 8, 9, 11, MP 10:40; Daily 6:30 & 9,  
ex Mon & Sat 9; C Sat 4:30 & 7:30 & by appt

### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. E. M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

### STAMFORD, CONN.

**ST. ANDREW'S** Washington Avenue  
Rev. Percy Major Binnington  
Sun 8, 9:30, 11; Wed, Fri 9; C 4:30-5:30 & by appt

### WASHINGTON, D. C.

**WASHINGTON CATHEDRAL** Mount Saint Alban  
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B. Sayre, Jr., Dean  
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;  
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

**ST. JOHN'S** Lafayette Square  
Rev. C. Leslie Glenn, r; Rev. Frank R. Wilson,  
Ass't.; Rev. Raymond W. Barnes, Ass't.  
Sun 8, 9:30, 11, 4 & 7:30; Daily 7:30 & noon,  
Address by Rector

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12  
Noon; C Sat 5-6

(Continued on page 24)

A Church Services Listing is a sound investment in the promotion of church attendance by all churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



# THE EPISCOPAL CHURCH WELCOMES YOU



## EVERYWHERE

(SEE LIST BELOW)

(Continued from page 23)

### CORAL GABLES, FLA.

**ST. PHILIP'S** Coral Way at Columbus  
Rev. John G. Shirley; Rev. Donald C. Stuart  
Sun 8, 9:30, & 11; HC Daily; C by appt

### FORT LAUDERDALE, FLA.

**ALL SAINTS'** 335 Tarpon Drive  
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
& HD 9; C Sat 4:30-5:30

### MIAMI, FLA.

**ST. STEPHEN'S** 3439 Main Highway  
Sun 7, 8, 9:15, 11; Daily 7:30; C Sat 5-6 & 7-8

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30  
& 5:45; Thurs & HD 10; C Sat 7

### ATLANTA, GA.

**OUR SAVIOUR** 1058 N. Highland Ave., N.E.  
Mass Sun 7:30, 9:30, 11; Wed 7; Fri 10:30; Other  
days 7:30; Ev B Sun 8; C Sat 5

### CHICAGO, ILL.

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
Sun 7:30, 9, 11 HC; Weekdays as announced

**ST. JAMES'** Huron & Wabash (nearest Loop)  
Rev. H. S. Kennedy; Rev. G. H. Barrow  
Sun 8 & 10 HC, 11 MP & Ser (1 S HC); Daily  
7:15 MP, 7:30 HC, also Wed 10; Thurs 6:30;  
(Mon thru Fri) Int 12:10, 5:15 EP

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

### PLYMOUTH, IND.

**ST. THOMAS'** Rev. W. C. R. Sheridan  
1 Block U. S. 30 & 31 Motel Center—100 Mi.  
From Chicago  
Sun 8, 11 (Fam Eu) E.S.T.; 9:30 Culver Military  
Academy; C Sat 4-5, 7:30-8:30, Travelers: Any  
arranged time.

### LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
Mp 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

### BALTIMORE, MD.

**GRACE & ST. PETER'S** Park Ave. & Monument St.  
Rev. Rex B. Wilkes, D.D., r; Rev. James Carey, Jr.,  
Rev. Allan W. Low  
Sun 8 (HC), 9 (Cho Eu), 10:15 (MP & Ser),  
11 (Cho Eu & Ser), 3 (Chinese Ch S); Daily: MP  
7:15, HC 7:30, EP 5; Tues HC 10, Healing Mission  
10:30; C Sat 4-5 & by appt

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff  
Sun 7:30, 9:30, 11 & daily

### BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP & B  
7:30; Daily 7, Wed & HD 10, EP 6; C Sat 5, 8

Follow the good Lenten custom of stepping up your weekday Church attendance—and go to Church every Sunday wherever your travels take you. The list is arranged alphabetically by states.

### DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c  
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,  
Wed, Sat & HD 9; C Sat 1-3, 7-8

### ST. JOSEPH, MO.

**CHRIST CHURCH** Francis at 7th  
Rev. William H. Hanckel  
Sun HC 9, Morning Service & Ser 11; Thurs HC  
Noon; HD 10:30

### ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed  
10:30; Thurs 7:30 Devotions & Instr

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Phillip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 11,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7,  
Thurs 10; C 7:30-8:30

### MASSENA, N. Y.

Site of the St. Lawrence Seaway & Power Projects  
**ST. JOHN'S** Rev. C. B. Persell, Jr., Rev. W. L. Gray  
Sun 8, 9:30, 11; Thurs 10; HD 7:45

### NEW YORK, N. Y.

**NEW YORK CATHEDRAL** (St. John the Divine)  
112th Amsterdam, New York City  
Sun HC 7, 8, 9, 10, MP, Ser & HC 11, Ev & Ser 4;  
Wkdays HC 7:30 (also 10 Wed & Cho HC 8:45 HD);  
MP 8:30, Ev 5. The daily offices are Cho ex Mon

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Irving S. Pollard in charge.  
8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &  
Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Daily Cho Ev 6

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 10, MP & Ser 11, EP & Ser 4; Tues &  
Thurs & HD HC 12; Wed Healing Service 12;  
Daily: MP 7:45, EP 5:30

**ST. IGNATIUS'** Rev. C. A. Weatherby  
87 St. & West End Ave., one block West of B'dway  
Sun 8:30 & 10:30 (Sol); Daily 8; C Sat 4-5

**ST. MARY THE VIRGIN** Rev. Grieg Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS'** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 11, EP,  
Cho, Ser 4; Daily 8:15 HC, Thurs 11, HD 12:30;  
Noondays ex Sat 12:10

**KEY**—Light face type denotes AM, black face  
PM; add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Cho, Choral; Ch S, Church School; c, curate;  
d, deacon; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tions; Int, Intercessions; Lit, Litany; Mat,  
Matins; MP, Morning Prayer; r, rector; r-em,  
rector-emeritus; Ser, Sermon; Sol, Solemn; Sta,  
Stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.

### NEW YORK, N. Y. (Cont.)

#### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

**TRINITY** Broadway & Wal-  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, H-  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1,  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Mid-  
Ser 12 ex Sat, EP 3; C Fri & Sat 2 & by appt

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 8,  
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C  
4-5 & by appt

**ST. LUKE'S CHAPEL** 487 Hudson  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myer  
292 Henry St. (at Scammel)  
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7;  
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP  
C Sat 5:15

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30  
Daily 8, 5:30; Thurs & HD 10

### TOLEDO, OHIO

**GRACE** 604 Stickney A  
Rev. John A. Greely  
Sun 8 HC, 11 MP 1 S HC

### OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. W  
127 N.W. 7  
Sun 8:30, 10:50, 11; Thurs 10

### BETHLEHEM, PA.

**TRINITY**  
Rev. M. M. Moore; S.T.D., r; Rev. P. L. Okie, A  
Sun 8, 9:30, 11; Wed 10; Fri 7:30

### PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th & 17th E  
Sun HC 8, 9, 11, EP 4; Daily 7, 7:45, 12, 5;  
Thurs & Sat 9:30; Tues & Fri 12:10; C Sat 11

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 McKee Pl., Oakl  
Sun MP 10, Sung Mass with Ser 10:30; Daily y  
6:30, Mass 7; Int & B Fri 8; C Fri 7-8 & by c

### CHARLESTON, S. C.

**ST. MICHAEL'S** Rev. DeWolf Perry  
Sun 8, 9, 3 S-Fam HC, 9, 11:15 MP 1 S  
Daily HC in Lent, Tues, Fri, Sat 7:30; Mon, V  
Fri 10; Lent Preaching 11 Thurs, also Wed  
in city. Spiritual Counsel by appt.

### COLUMBIA, S. C.

**GOOD SHEPHERD** 1512 Blanding  
Rev. Ralph H. Kimball, r  
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10;  
EP 5:45; C 6 & by appt

### DALLAS, TEXAS

**INCARNATION** Rev. Edward E. Tafa  
3966 McKinney Avenue (off the Expressway)  
Sun HC 7:30, Family Service 9:15, MP 11, EP 7  
Wed & HD 10:30

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Grayson & Willow  
Sun 8, 9:15 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Daily HC 7:15 ex Wed 9:30

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail